

المراجع

العربية

(المصحف الشريف برواية حفص)
المصحف للنشر المكتبي، الإصدار 1.0
(version1.0)

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An Epilogue

Since post Summer of 2002 until today, Monday 27th of July 2009, I have been and continue to be relentless regarding finding some one to *critique* or *participate* in what I call: “The Textual Translation of The Qur’an The Supreme”! As to the *critiquing*, the result is *absolute zero*! As to the *participating*, only a single friend, who was with me all along until I finished the *first* undertaking! And a second friend showed some *intense interest* and voiced some corrective and very important suggestions here and there. Clearly to bring the translation to its present state, I had to make *multiple revisions*, *many innovations* and *technical refinements*! I do not claim that this product is perfect by any stretch of imagination! But since so far I could not find any one to *critique* or *participate* (save the two friends already mentioned) I am publishing this latest revision, Revision 4.6.2 with the anticipation that I shall improve on it *subsequently*, either through my own observation or comments by others, as might materialize post such publication, Allah willing!

Clearly the *Lexicon* attached to this *Translation* needs a *revisit* and a *revision*! I hope to undertake in the near future, Allah willing.

The Translator,
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31/01/2008
Monday 27/07/2009

Lexicon
For
Textual* Translation
Of
The Qur'an The Supreme

By
Abdulaziz F. AlMubarak

* Textual is *neither replicative nor literal* but *conforming to the text*!! See Sections 6A and 10 of the *Introduction* to this *Translation*, which is *original, to date unmatched, and closest* to the *text of The Qur'an*; and *praise is for Allab, Lord of the worlds*.



By Allah's name, *Ar-Rahman*, The multitudinous mercy Doer.

Clarifying Commentary
Regarding

The Right= “الحق” and The True= The Truth “الصَّحِيح/الصَّدَق”!

In the English literature about Islam, Qur'an as well as Messenger and Prophet Mohammad (SAWS) there is a predominance of *misconstrued* words, such as:

- (A) “*Holy*,” describing *The Qur'an* or *Mohammad* (SAWS).
- (B) “*Verse*,” to means an *Ayat*, i.e. a statement from The Qur'an.
- (C) “*The Truth*,” to mean “*The Right*,” in almost all aspects of the word “right!”

In the *Lexicon* attached to this *Translation* as well as in the *Introduction* to this *Translation* of The Qur'an, we discussed (A) and (B) above at some length, *conclusively invalidating* their usages as intended in the English literature, *vis-à-vis* Islam and Islamic references and *simultaneously providing much better alternatives* for each word in reference! However, (C) “*The Truth*” to mean “*The Right*,” almost in all aspects of the word “right,” remains to receive adequate treatment, which we shall address hereby!

To begin with, let us take the *dictionary* definition of the word “*truth*!” The *American Heritage Dictionary* gives the following definition:

A. 1. Truth is: “conformity to fact or actuality. **2.** A statement proven to be or accepted as true. **3.** Sincerity; integrity. **4.** Fidelity to an original or a standard. **5.** Reality; actuality. **6. Truth.** *Christian Science.* God.”

The last sense (*Truth for God*), is based on a *biblical* understanding of OT and NT. (a) The **OT** bears an *Hebraic* sense of “god,” *not* with capital “G,” to mean, according to *Mercer Dictionary of the Bible*: firm, solid, binding, certain, unchanging, faithful, and trustworthy. It goes on to say: Thus, truth is foremost an attribute of God which emphasizes divine steadfastness and constancy.”

(b) The **NT** bears an *Hellenistic* (Greek) use of the term (truth) “not as a relational term about God, the covenant, or the commandments, but as an *abstract* term which signifies *factual information* about a real state of affairs.”

It must be pointed out that any *historical fact* based on the Bible is really and truly *problematic*, as it cannot be *authenticated*, as any factual scholar would readily testify! The forty-four ascribed “author” of the Bible can *not* be *verified*, with sole exception of *Paul*, who never saw Jesus, yet he is the *founder of Christianity*, which he established many *decades* after Jesus was no longer among the people! That is why Jesus *never* heard of his name as “*Jesus*” or his title as “*Christ*” or the religion “*Christianity*” *per se*! For more elaborate discussion of these matters/terms the reader is referred to the *Introduction* of the book *The Future World Order*, authored by this translator!

Thus, the *central* and *most conspicuous concept* about the noun “**true**” or “**truth**” is that it means: *conformity or correspondence to reality or some set standard*!

B. With respect to the definition of the word “*right*,” the story is *rather long*! So we shall *summarize* the *central and most conspicuous concept* regarding “*right*!” The *American Heritage Dictionary* gives the following definition:

As a **noun**: **right**, that which is: *just, morally good, legal, proper, or fitting*.

Also, could apply to the privilege of subscribing for a particular stock or bond.

As **adjective: right**, (1) with or conformable to justice, law, or morality, in accordance with fact, reason, or truth. (2) Most favorable, desirable, or convenient. (3) In or into a satisfactory state or condition.

As an **adverb: right**, (1) toward or on the right! (2) In a straight line. Directly! (3) In the proper or desired manner! 4. Exactly. 5. Immediately. 6. Completely. 7. According to law, morality, or justice. 8. Accurately. 9. *Chiefly Southern U.S.* Considerably. 10. Used as an intensive: *kept right on going*. 11. Used in titles: *The Right Reverend Jane Smith*.

As a **verb: right, righted, righting, rights**. --tr. 1. To put in or restore to an upright or proper position. 2. To put in order or set right. 3. To make reparation or amends for *intr.* To regain an upright or proper position.

Of most paramount is the **noun** aspect of the word “**right**,” i.e. that which is *just, morally good, legal, proper, or fitting*!

The Merriam-Webster’s Unabridged Dictionary defines “**right**” as: an ethical or moral quality that *constitutes the ideal of moral propriety* and involves various attributes!

Right is ***absolutely constant***, i.e. unchanging and unchangeable; it is ***absolutely perfect all-around***, i.e. from all aspects, not least among them rationally, morally, and legally; it is ***absolutely acceptable by all***, i.e. except the *stubborn* who is *groundless* to begin with!

On the other hand, **True** or **Truth** is ***changeable***, as its *criteria of set standard* could ***change***, and could be “**wrong**” or ***incorrect*** or “**immoral**.” Let us assume that Mr. A is a homosexual! So for us to say Mr. A is homosexual is true, but to the overwhelming majority of the human race Mr. A is **wrong**, and **immoral**!

In Islam and Islamic literature, when the article “**The**” is prefixed to the word “**Right**,” and both are initially capitalized as “**The Right**” then that becomes one of Allah’s *ninety-nine* all-around most beautiful attributive names of Allah!

Therefore, “**right**,” and “**true**” = “**truth**,” all as *nouns*, are *not* exactly synonymous!

Four distinct dictions in The Qur'an

Allah willing, this *Lexicon* is intended to help the reader of The Qur'an to better understand some words, or expressions stated therein but without English equivalent *per se*! So, included in this *Lexicon* are the words that are considered to be “out of the ordinary” or were *transliterated* in the body of the textual translation of The Qur'an. The Arabic words, the words of The Qur'an, is *root-based* and is *rationally derivative*, thus it is *encyclopedic* and has the *largest word roots* as compared to all other languages! Therefore, a word can be *conjugated* to *derive* and *make a huge supply of useful words*. The *words* of the Arabic language are *unique* in myriads of ways, among them:

- (1) It is highly *succinct yet flowery*,
- (2) It is very *descriptive yet laconic*!
- (3) It is rather *connotative and denotative*, i.e. remarkably *designative* and *figurative*,
- (4) It is singularly *eloquent* and *elegant*!
- (5) It has “*paradoxical*” terms, i.e. a *single word* carries a *specific meaning* and its *exact opposite*!

The way to know which meaning applies is the *context*!

- (6) Arabic language, as the language of The Qur'an, supplies *suitable words* for the *Share'yah Law*! Hence, words potentially could carry *four distinct meanings*: (1) a *linguistic* meaning, (2) an *Arabic tongue expression* meaning, i.e. two words combined giving rise to a meaning which is *not* either of the component-words, e.g.: “for Allah's Face,” means for the “*pleasure of Allah*,” (3) a *jurisdictional* meaning, i.e. that which is *based on* or *derived from* the *Share'yah Law*, e.g.: Prayer = “الصلاة” or prayer= “دعاء;” and (4) a meaning according to “*Arabic rule*,” understanding of which (i.e. “*Arabic rule*”) requires a *bit of elaboration*, an *elaboration* described in the General Reminder next!

General Reminder

Arabic diction *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *necessary*!

At the outset, it is relevant to point out that a reader of the Arabic diction *must constantly bear in mind* that generally speaking an Arabic diction addresses the *male gender*, with the *female gender* being *implicitly included*, except where *necessary* then the *feminine* gender gets addressed *explicitly*! There are *rational* and *moral* reasons for such a treatment of the genders! Among, *and not by means all*, such reasons are:

1. The Arabic *cultural values*, by and large, considered the female as *highly valued gem*, which *must be concealed and safeguarded*! That is because the female is: the *mother*, the *sister*, the *wife*, the *daughter*, the *aunt*, the *relative*, the absolutely *indispensable* member of society for its very existence. However, there was *pre-Islamic* anomaly among some Arabian tribes that saw fit to *bury their female newborn/ daughter alive*! Obviously Islam condemns such loathsome practice in the strongest of terms.
2. The *male* in the Arabic culture is *charged* with the *responsibility* of *providing for* and *safeguarding* of the female in *all* aspects of her life, as she bears his *honor*, so the slightest chafing of it could mean serious consequences!
3. The *female* is the bearer of the *genealogical family reputation and honor*! It is the *most essential element* in the life of an Arab to keep such an element *pure* and *highly esteemed*!
4. Islam imparted to the *Arabic cultural values improvements* and *loftiness*, *polish* and *substance* the result of which *vis-à-vis* the female putting her into a special category of *higher respect and guardianship*! Briefly consider the following two examples:
 - A. The Qur'an says: “For them^y (of rights) like what (is) on them^y (of duties)!” (S 2: 228). The Qur'an also says: “He, Who created you^z of a single self^w and He created of her, her spouse (*wife*)”

to quiet[be]to her!” (S 7: 189). The Qur’an contains multiple *Ayat* that elucidate the *dignity, generous hospitality, and honor* that *must be* accorded and extended to the *female* in a proper Islamic society!

B. Allah’s Messenger, on him the prayer and peace, says:

a) Be gentle to the “*glass-bottles*,” in reference to the *females*!

b) The *best* of you is he who is *best to his* family (*wife*)!

c) The *Paradise* is under the *mothers’ feet*!

5. Based on any cursory reading of history and social sciences books, and *contrasting* the above with how the female was treated by various cultures throughout the world in the human history, *amazing, indeed shameful*, picture emerges! For example:

a. The *ancient Greeks* kept the female *secluded in the home* and *used* her like a *slave* for housekeeping! They *sold* and *bought* her like a *commodity*! She never had any “right,” not even to inherit! When the Spartans were engaged in wars and their men had to be away, the women were allowed to enjoy some degree of freedom to “*go out*” and manage the household affairs! For that the Greek philosopher Aristotle, tutor of Alexander the great, *faulted* and *shamed* the Spartans and ascribed their *defeat* for allowing their women the freedom they enjoyed in that society! At the zenith of that culture the females commingled with the males and she was degraded and demeaned and became instrumental for *fornication* and *adultery openly and unabashedly*! So much so that brothel houses were centers for politics, art, and literature! Eventually they began to make sculptures of naked men and women as a form of art, and homosexuality became prevalent deserving sculpture works!

b. With respect to the *Romans*, the female did not fare any better! Not only she was *bought* and *sold* like a *commodity*, with no “rights” of any kind but she *was married to anyone by her father or guardian despite her open objection*, or she was *killed* for disobedience!

c. With respect to *Hammurabi*, King of Babylon (1792-1750?) B.C, first codifier of human laws codifying the laws of Mesopotamia and Sumeria! His Laws considered the female as the *cattle* or *sheep*!

d. Other nations such China or India and others the female was treated just as bad if not worst! In India at some stages if her husband dies she was *cremated alive* with him!

e. The *Jews* considered the daughter in the rank of a *made*! And her father has the right to *sell* her! They consider the *female* a “*curse*” as *she is the one who caused Adam to sin* and thus be *banished from Paradise*!

f. The *Christians* considered the females the “*entry of Satan to the human self, destructive to the divine Laws, disfiguring to the image of God, the man*,” according to Saint Tertullian (160-230)! He is a Carthaginian theologian who converted to Christianity (c. 193), broke with the Catholic Church (c. 207), and formed his own schismatic sect. His writings greatly influenced Western theology.

g. The *French* in 586 AD called for a conference to discuss whether or not the *female* is a *human*? Finally they decided: yes she is a human *only to serve the male*!

h. The *English Law* until 1805 was allowing the *male* to *sell his wife* for a *predetermined price of six pence*! And in 1931 a man sold his wife for *five hundred pounds*! The court *sentenced the husband for ten months in prison*!

i. In *Italy* in 1961 a man *sold his wife to another on installments*! When the buyer decided not to pay the due installment, the *seller killed the buyer*!

Therefore, when an *objective* and a *fair minded* person looks at how the women were treated by various societies throughout history, and except for an unforgivable and a heinous criminal act by a few tribes of the ancient Arabs, the Arabs were the kinder and fairer treaters of women! And by the dawn of Islam, Allah revealed and approved *complete religion* for the entire humanity, her status was *elevated much higher*, as above described. Unfortunately present day Muslims are *not* sufficiently good Muslim to reflect the true spirit and practice of Islam in *all* its aspects, let alone how the woman is treated in various Islamic societies!

Clearly modern “Western Civilization” certainly is *not* fairing much better than other societies, *real Islamic societies excepted* in the history of mankind!

So after this General Reminder, here are the *four main categories of dictions* found in The Qur’an:

A. *Arabic diction!*

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا

“Verily We made it^x Arabic Qur’an,” (S 43:3)

B. *Arabic tongue diction* (i.e. *Arabic tongue expression*)!

وهذا لسان عربي مبين

“And this (*is an*) Arabic tongue, manifest^r.” (S 16:103)

C. *Arabic rule diction* (i.e. *linguistic Arabic rules and other rules apply to it*)!

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا

“And like *tha’leka* (*he-that-afar-it, that*) We descended it ^x (*by*) Arabic-rule.” (S 13:37)

D. *Sharey’ab* designated diction! وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatever the Messenger gave you, ^z so you^z take it;^x and whatever [*he*] forbade you^z off it^x so you^z cease (*doing it*)!” (S 59:7)

On top of all the aforementioned, a crucial and decisive factor must always be before our eyes and minds, and it is the fact that The Messenger (SAWS) said:

E. I was given The *Qur’an and its like* with it^x! This is *indispensable* part of the *Sunnah*, without which the Muslims would not know how to perform the *most basic requirement* of their religion, the Prayer ritual, let alone others!

Given all the aforementioned, any translator from Arabic to *any other* language will encounter *monumental scarcity of corresponding words* in the other languages. Therefore, being aware of such a problem in advance, anticipating *transliteration* will be *inevitable* with *parenthetical explanation of what is involved* as it is the next best choice.

May Allah aright-guide us to His Right Path and bestow His Grace on our work and on us, show us the best way to choose the best, i.e. most right and correct words or expressions, discerning the *unique shades* of meanings for any specific word and its multiple sister-words, *not* really its *synonyms per se*, as *in The Qur’an* (this translator believes) *there are no synonyms per se*, but words that *share* meanings but each depicts a *specific* angle the other does not! That includes the *voluminous prepositional* letters, and their *very precise connotative* and *denotative* meanings; and last but not least: “*the Arabic tongue expression*,” and their meanings!

However, before we proceed with the various *entries* for this *Lexicon* let us list the various “*Mugatta’at*,” i.e. the *abbreviations/codes/symbols* one, or combination, of which commence *twenty-nine Surabs* of The Qur’an! Here they are:

- a. آ— = six (6) times: *Alif Lam Meem*. It occurs in six *Surabs*, (S 2:1), (S 3:1), (S 29:1), (S 30:1), (S 31:1), and (S 32:1).
- b. المص = one time (1): (S 7:1).
- c. ألر = five times (5): (S 10:1), (S 11:1), (S 12: 1), (S 14:1), (S15:1).
- d. ألمر = one time (1): (S 13:1).
- e. كهيحص = one time (1): (S 19:1).
- f. طه = one time (1): (S 20:1).

- g. طسم = two times (2): (S 26:1) and (S 28:1).
h. طس = one time (1): (S 27:1).
i. يس = one time (1): (S 36:1).
j. ص = one time (1): (S 38:1).
k. حم = Six times (6): (S 40:1), (S 41:1), (S 43:1), (S 44:1), (S 45:1), (S 46:1).
l. حم عسق = one time (1): (S 42:1).
m. ق = one time (1): (S 50:1).
n. ن = one time (1): (S 68:1).

There are so many *presumptive/conjectural* explanations regarding those “*Mugatta’at*,” i.e. *abbreviations/codes/symbols*, but at the final analysis Allah and only Allah knows their meanings and significance, until such time if and when Allah decipher them, one way or another, they remains as they are!

<i>Aam</i>	عام	The Arabic word “عام” = year, but with some difference! In English there is only one word to mean عام and سنة! In Arabic there is “عام,” “حول,” “حجة,” and “سنة” each with a <i>difference</i> ! So “عام” is in reference to a <i>year with a specific significant event in it</i> , beginning <i>any day</i> within the year; whereas “سنة” is a <i>year with reference to a beginning of a specific month and an ending by a specific month every time all the time</i> ! As to “حول” = <i>anniversary of any special event</i> ; and “حجة,” = <i>lunar-year</i> ! Although generally all are <i>loosely used synonymously or interchangeably</i> ! See الفروق اللغوية، لأبي هلال العسكري
<i>Abd= slave</i>	عبد	Slavery to Allah means freedom from all others! The dictionary definition of <i>slavery</i> is a condition or a state of one being bound in <i>servitude for</i> or being the <i>property of</i> a slaveholder—i.e. the slave is an <i>object of ownership</i> by another person (his master). In other words, the total potential and real derivable benefits of the slave <i>belong to the owner of the enslaved</i> . And the slave himself receives <i>little</i> , if any, benefits from his personal endeavors! Hence, slavery is <i>morally wrong, and is detestable by the slave and most all others who do not benefit from it</i> . Hence, <i>slavery is an unacceptable and outrageous affront to human dignity</i> . But what if we were to <i>reverse</i> the situation, in such a way that the “slave” would receive <i>all</i> the potential and real derivable benefits of “ <i>his own works</i> ”? What if the slave in return for his good conduct receives from the owner anything that he asks for, and receives it bountifully (plentifully time and again)? In other words, if one is a “ <i>slave</i> ” of Allah, his Creator and Owner, one is therefore <i>automatically free from bondage/servitude of all others</i> ? Would not such a state of affairs be <i>an honor and a glory in itself</i> ? Thus, if “ <i>slavery</i> ” was to be <i>so-reversed</i> would not <i>every-one</i> love to be: (1) a “ <i>slave</i> ” to such an owner, meaning <i>no one could own him/her</i> ; and (2) <i>one</i> endeavoring to achieve the mark of “good conduct”? In fact, in this <i>reversed</i> case, the denotation and connotation of “ <i>slavery</i> ” will change to its <i>exact opposite</i> ! In Islam this <i>reversed</i> case applies one hundred percent with respect to the relationship between <i>any</i> individual and Allah. For <i>every</i> Muslim (and for that matter every creature) is in fact a <i>slave</i> of Allah since <i>every</i> creature <i>belongs to</i> (owned by) Allah, whether the creature likes it or not. This means <i>every</i> Muslim is 100% accountable to <i>none but Allah alone</i> . And that Muslims could and should receive no command from <i>any-one but Allah, through His Messenger and Prophet, all according to the Book of Allah, The Qur'an</i> . It is from such a perspective that Mohammad (SAWS) is

		referred to in The Qur'an as " <i>His slave</i> ." But most, if not all, translators of "the meanings of The Qur'an" use the word " <i>servant</i> " instead of the word " <i>slave</i> " used in The Qur'an. Such translators do so (they must be thinking to be) in deference (courtesy)—i.e. "better manners and sensibilities" to the readers of other languages! Unfortunately, those translators <i>miss the point which is at the heart of the deeper implications and intentions</i> of The Qur'an. For Allah could have used the word "servant" instead of "slave," if that was His intention. There are many examples where The Qur'an uses the word "slave," such as in the first marvel of <i>Surat Al-Esra</i> , (<i>Surah</i> 17:1). This is, for example, the reason that many Muslims' names are denoted by <i>two-words</i> as <i>first name</i> . The first of the two-words is the word " <i>Abdu</i> ," meaning, " <i>slave of</i> " while the second word is either the word Allah or any other of the various most beautiful <i>attributive names</i> of Allah, e.g. the Muslim's first name Abdu-Allah.
An'ama	أنعم	The word "أنعم" denotes <i>five distinct</i> ideas: (1) said: <i>yes</i> , (2) <i>perfected the deed</i> (being done), (3) did the <i>most desirable and delighting boon</i> , (4) was <i>bounteous in giving</i> , and (5) <i>granted</i> ! There is <i>no</i> English word to express all the various ideas denoted by "أنعم" So, the best approximation is to say: <i>granted perfectly and bounteously what is most desirable and delighting</i> .
Aya'ton, Aya'tan, Aya'ten, (plural: Aya'ton, Aya'tan, Aya'ten) all are grammatical inflections		This word has <i>five distinct</i> meanings, three of which <i>share</i> with the others some common features of a <i>marvel</i> —i.e. (A) of evoking <i>great surprise</i> , (B) <i>sustained admiration</i> , and (C) <i>marked wonderment</i> . (D) The fourth meaning is the fact that <i>eventually (in due course of time)</i> the <i>Ayat</i> will <i>empirically be shown to be true and correct</i> , for <i>each generation what it is appropriate</i> to it! Thus, the word " <i>Ayah</i> " could stand for: 1) A <i>miracle</i> , i.e. an event that appears inexplicable by the laws of nature, and so it is held to be <i>supernatural</i> in origin or an act of God, see <i>The American Heritage Dictionary</i> ! 2) Denoting a <i>cosmic</i> meaning—describing any Allah-made <i>natural phenomenon</i> , such as the sun, the moon, the heavens, the plants, the winds, the oceans, the seas etc. 3) Signifying Allah-messenger's <i>sign</i> as a <i>proof</i> that Allah has <i>sent him</i> and <i>empowered him</i> with <i>that sign-as-proof</i> for his validation. 4) Designating a <i>statement in The Qur'an</i> . The Qur'an speaks of Allah's <i>Criterion of prescriptions or proscriptions</i> , i.e. <i>Allah's commands and forbiddances</i> , for the human to know and act accordingly, on a <i>voluntary</i> basis. 5) Designating a <i>statement in The Qur'an</i> that will prove to be absolutely true and correct in due course of time! Therefore, we shall refer to the " <i>Ayah</i> " (plural " <i>Ayat</i> ") as meaning <i>marvel(s)</i> . The " <i>Ayah</i> " of The Qur'an could be a single <i>letter</i> , a <i>word</i> , a <i>phrase</i> , or a <i>whole statement</i> or more succinctly a <i>subdivision of The Qur'an</i> , as the Division of The Qur'an is the <i>Surah</i> !
2) Ayah of the Qur'an versus verse of the Bible!		The dictionary definition of the word " <i>verse</i> " is: "1. A single metrical line in a poetic composition; 2. Metrical or rhymed composition as distinct from prose, poetry; 3. The art or work of a poet; 4. One of the numbered subdivisions of a chapter in the Bible." Therefore, it is obvious that the word "verse" does <i>not</i> in any way, form or shape, apply to the <i>Ayah</i> of The Qur'an. Unfortunately, a great many (if not most) English speaking Muslims when referring to a Qur'anic <i>Ayah</i> they tend to refer to it as "verse" of The Qur'an! Such English speaking Muslims know (or should) that Allah very clearly says about Mohammad (SAWS) and The Qur'an in The Qur'an:

		"And We neither taught him poetry; nor it^x (<i>is</i>) meet for him. Not he/it ^{x1} except a <i>Thekron</i> (<i>Message, exhortation</i>)"(S 36:69) In another <i>Ayah</i>, Allah clearly says: "And it ^x (<i>is</i>) not the say of a poet"(S 69:41) Therefore, the use of the word “<i>verse</i>” describing an <i>Ayah</i> of The Qur'an is <i>not</i> only unfortunate but actually out right <i>inappropriate</i>, if not totally <i>wrong</i>. Similarly the use of the word “<i>Scripture</i>” to mean The Qur'an, is just as <i>bad</i>, if <i>not worst</i> than the use of “<i>verse</i>” as stated above. That is because the word “<i>Scripture</i>” (with capital ‘S’) is described in the dictionary as: [“The sacred writings of the <i>Bible</i>.” (Emphasis is added). Also called “<i>Holy Scriptures</i>.”] Clearly the writing of the <i>entire</i> Bible is totally <i>unauthenticated</i>, as it cannot be <i>authenticated</i>; as it is one of the most <i>unreliable</i> (source of good <i>historical</i> or <i>scientific</i> information, by emphasis of Christian scholars themselves! That is because mostly <i>unknown</i> people wrote the Bible at <i>unknown</i> times, to <i>unknown</i> audiences! Hence, The Qur'an is <i>not</i> “<i>Scripture</i>.” The Qur'an is The Qur'an, <i>in class by itself</i>! In this respect, it is relevant to ask: why should Muslims <i>imitate</i> the language of reference to the Bible when referring to The Qur'an? Words such as “<i>holy</i>,” “<i>verse</i>,” “<i>Scripture</i>” are totally <i>inappropriate</i>, if not <i>wrong</i>, to use with respect to The Qur'an.
<i>Aad</i>	عاد	<i>Aad</i> is a name of an <i>ancient</i> Arab tribe of <i>prodigal</i> stature that took <i>its name</i> from <i>its leader's name</i> !
<i>Akhadha</i>	أخذ	The word “ <i>Akbadha</i> ”=“took” in Arabic has <i>twenty-five different meanings</i> ! Among such meanings is: <i>establishing</i> or <i>instituting</i> a covenant.
<i>aakhatha</i>	آخذ	The word “آخذ” is rooted in the verb “أخذ,” is ثلاثي-root which means <i>took</i> , the opposite of <i>gave</i> ! Said the Arabic linguist (see اللّاج) originally the word “أخذ,” meant “ <i>conquered</i> ” or “ <i>conquered and eradicated</i> ,” but eventually the word was <i>settled</i> to mean “ <i>punished</i> ” by way of <i>conquering without eradication</i> ! However, in terms of the <i>infinite noun</i> for the word “مواحدة” there is <i>obvious mutuality</i> ! Also, in a <i>strict sense</i> even “آخذ” indicates this mutuality in the sense that when the <i>wronger</i> or the <i>errorist</i> despite his/her will is “ <i>held to account for his/her violation(s)</i> ,” at this stage of <i>questioning</i> where <i>answering</i> is <i>demanded</i> , there is <i>mutuality</i> ! But at the end the <i>wronger</i> or the <i>errorist</i> <i>will stand to be punished</i> , so at this point there is no <i>mutuality per se</i> , except in the sense that he/she now <i>received punishment</i> for what was <i>committed and previously enjoyed</i> ! Thus, “آخذ” is mentioned in The Qur'an with at least five different meanings: (1) acceptance, (2) detention (i.e. imprisonment, (3) torment by way of punishment, (4) the slaying, and (5) captivity!
<i>aal</i>	آل	The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs of a family, (4) the followers of a certain leaders! It is used to <i>ennoble</i> and <i>dignify</i> .
<i>aala</i>	آلا	The word “ <i>aala</i> ” “آلا” plural, the singular is “إلي و إلي و إلي” So, “ <i>aala</i> ” =

¹ The pronoun “هو” in this *Ayah* potentially carries *more than one* meaning! Qur'an commentators *differ* as to exactly what it is? For example: *Emam الطبري* says: “أي محمد ﷺ إن هو”، *Emam القرطبي* says: “أي هذا الذي يتلوه”، *Emam الرازي* says: “أي هو ذكر و موعظة”، Of course others do likewise, and each with a *good rationale* supporting their stand! So this pronoun could be: “*he*” or “*it*”!

		“نِعَمَ” meaning: <i>all around sufficiencies, surpluses, good health and delightedly revealed Law.</i>
<i>aan</i>	عن	The prepositional letter “عن,” has seven meanings: 1. “مجاوزه” = “disregarding,” in the sense of “off, away from,” “رغبت عن،” For example (S9:104) says: “Have not known they^z that Allah, He accepts the repentance <i>aa’n</i> (because of second person’s/ persons’ prayer [He] disregards the offense of the principal offender(s), of) His <i>eba’d</i>e (worshippers/ submitters/ slaves) and [He] takes the alms^w/ charities^w”; 2. “البدل” = “substitutive,” in the sense of “instead of,” “on behalf of,” “نفس عن نفس” 3. “الإستعلاء” = “ascendance” (1) in the sense of “preferred,” “favored,” “حب الخير عن ذكر ربي” (2) in the sense of “on,” “من يبخل فإثما يبخل عن نفسه” 4. “عن قولك” = “for the reason of” in the sense of “because,” “التعليل” 5. “عن مواضعه، طبقاً عن طبق، عما قليل” = “after,” “لغة مرادفة لـ بعد” 6. “انتقبل عنهم أحسن ما عملوا” = of, from, “لغة مرادفة لـ من” 7. “عن الهوى” = “السببية,” in the sense of: “by,” “لغة مرادفة لـ ب” “إعن أنبائكم” = adverbial, in the sense of “about, regarding,” “الظرفية” See إمغني اللبيب، لـ ابن هشام
<i>adda</i>	أدى	The word “ <i>youaddy</i> ” from “ <i>adda</i> ”= “أدى” means <i>personally</i> delivered or paid the full obligations; and if <i>not personally</i> under <i>extra ordinary circumstances</i> , then the <i>designated vicegerent</i> , i.e. <i>legal representative</i> .
<i>afdha</i>	أفضى	The <i>lofty and exalted</i> language of The Qur’an describes certain conducts by using <i>figures of speech</i> , i.e. <i>metonyms</i> , such as “ <i>afdha</i> ”= “أفضى,” which has <i>many</i> meanings, among them, “ <i>privately you went into open exchange of secret-conducts</i> ” by way of engaging in <i>intimate relation</i> through <i>having sexual deeds</i> !
<i>Ahadon</i>	أحد	A lone, any one, or Unique One!
<i>Agama</i>	أقام	The word “أقام” in “يقيمون” has <i>several</i> meanings, but <i>relevant</i> to the Prayer are <i>two distinct</i> but <i>supportive</i> of each other! But first what is the meaning of: “أقام” linguistically means: أدام، بمعنى أبقي أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، “معروف لدى الحاضر مسبقاً” So, “يقيمون” means they: (1) <i>Maintain</i>, in the sense of <i>continuedness and keep up</i> of <i>all the prescribed obligations</i>, as in this <i>Ayah</i> (Q2: 3). Also “أقام” has another “<i>sharey’ab</i>” <i>prescribed</i> meaning of: (2) <i>called or upped to perform</i> the Prayer itself, as in the <i>Ayah</i>: “And when you^s were in them, then you^s upped for them (<i>the second call for</i>) the Prayer,” (Q4: 102)! Note: <i>Prayer and how to be done</i> was <i>established and reveled</i> by Allah! Hence people do <i>not</i> <i>establish</i> Prayer they <i>only maintain and perform</i> it!
<i>ahadeeth</i>	أحاديث	The word “ <i>ahadeeth</i> ”= “أحاديث” has <i>several</i> meanings: (1) <i>dreams and their related events</i> , (2) plural of “ <i>Hadeeth</i> ” which means any saying or statement of The Prophet (SAWS), (3) <i>lores expounding upon the instructive examples of the people of the ancients admonition or exhortation</i> , (4) <i>statements by people</i> , i.e. <i>conversations</i> !
<i>Ahsana</i>	أحسن	Perfected, or did or came with that which is beautiful!
<i>Al-Aadoon</i>	العادون	Aggressors.
<i>Al-Aasoon</i>	العاصون	Disobeyers.
<i>Al-Abrar</i>	الأبرار	The <i>dutiful-they and who are being expansive in their all around beautiful work(s)</i>! The “<i>barrar</i>” on the other hand are <i>mostly the angels</i> as “<i>Al-Barrar</i>” are more <i>intensive</i> than the “<i>Al-Abrar</i>” in the sense that “<i>Al-Bararab</i>” are more <i>comprehensive</i>! See اللتاج!
<i>Al-an’am</i>	الأنعام	The word “ <i>Al-an’am</i> ” “الأنعام” means those animal that have <i>cloven hoof (foot)</i> and an <i>udder</i> , such as the camel, the cow, the sheep, and the goat.

		In Arabic: “كل ذي خلف و ظلف.” Thus, cattle, camel, sheep and goats.
<i>Al-anam</i>	الأنعام	The word “ <i>Al-an’am</i> ” = “الأنعام” or “ <i>neam</i> ” “تعم” means those animals that have <i>cloven hoof (foot)</i> and an <i>udder</i> , such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف و ظلف.”
<i>awalam</i>	أولم	The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of <i>three parts</i> (أ), (و), (لم), “أولم,” meaning: does <i>it</i> , referring to the <i>fact</i> , or <i>sound logic</i> of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an <i>interrogative</i> particle which takes <i>precedence</i> for beginning a sentence! See the <i>Lexicon</i> attached to this <i>Translation</i> for more elaboration! It implies why they have not done proper examination of all the facts and considered the proper decision accordingly, e.g.: as in (S 26:7)!
<i>Al-Arsh</i>	العرش	The word “العرش” in the Arabic language means: المصطجع أو السرير الذي Thus, “العرش” is “إسريير الملك” See <i>اللسان</i> ! In <i>Ayah</i> 23 of <i>an-Namil</i> : “...and for her a great <i>Arsb</i> !” (Qur’an 27; 23), clearly means the “ <i>Arsb</i> ” is the “ <i>absolute Dominion-Throne</i> !” And according to الحديث المتفق عليه = The <i>Hadeeth</i> which is <i>agreed upon</i> , i.e. by both most authoritative <i>Hadeeth</i> narrators, <i>Al-Bukhary</i> and <i>Muslim</i> , The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. <i>seeing</i>) <i>Mosa (Moses)</i> he taking with a Pillar of the Pillars of The <i>Arsb</i> ! So, I profoundly know not did he regained consciousness before me or he was recompensed by the <i>Toor (Mount)</i> swooning!” See <i>إشرح العقيدة الطحاوية</i> !
<i>Al-albab</i>	الألباب	Who are “ألو الألباب” = the <i>alba’be’s (hearts-intellects staff)</i> ’s possessors? In (S39:19) Allah says: “Who ² <i>yasta’meaona (they² affirmably hear)</i> the say then <i>yattabe’ona (they² closely-follow)</i> its ² <i>absano (excellenter)</i> , those (are) whom ² aright-guided them Allah; and those, they (are) the <i>alba’be’s (hearts-intellects staff)</i> ’s possessors”. Such are the <i>characterizations</i> of the <i>alba’b’s</i> possessors!
<i>Al-baghoon</i>	الباغون	Transgressors.
<i>Al-balada</i> <i>Al-baldah</i>	البلد البلدة	The word “ <i>Al-balada</i> ,” confused by some people for “ <i>Al-baldah</i> ,” is an Arabic word with a least <i>three</i> distinct meanings: (1) region or country; however, a <i>settlement</i> , or a <i>city</i> within a region or country is “ <i>Al-baldah</i> .”(2) The <i>present city</i> of <i>Makkah</i> , <i>itself</i> ; (3) any <i>left over marks or signs</i> on a body.
<i>Al-Berr</i>	البر	Is an Arabic word made up of the article “the= <i>Al</i> ” “ <i>berr</i> ,” with many righteous, <i>linguistic</i> as well as <i>Sharey’ah</i> , meanings, among such meanings are: (1) Truthfulness, (2) piety, (3) kindness, (4) that which is just and proper, (5) Paradise as a reward(6) <i>Al-Berra</i> is who believed by Allah, and the Last Day, and the angels, and The Book (the Qur’an), and the prophets; and gave the wealth over his love of it ² (to) the kinsfolk, and the orphans, and the needy, and the wayfarer, and the requesters, and for the necks, ³ and <i>aqama</i> (he <i>established and steadfastly fulfilled all the prescribed obligations of</i>) the Prayer, and gave the <i>Zakat</i> , and the keepers of their treaty when they undertook it; and the patients in <i>Al-Ba’as</i> ⁴ (tribulations) and <i>Al-dbarra</i> ⁵ (adversity), and at time of <i>Al-Ba’as</i> ⁶ (intense torment); those are who were true, and those are they who are <i>Mottaqoon</i>

² There is another *interpretive* reading of “*Him*” instead “*it*,” the “*Him*” implying *Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

³ The Qur’anic expression “*for the neck*” means paying the needed *funds* for *freeing a slaved* person.

⁴ The Arabic word “*Ba’asa*” has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery; (6) adversity; (7) Or may be the combination of all stated meanings, (1) through (6)!

⁵ The Arabic word “*Al-dbarra*” means *diminishment of possessions* and *people*, who render support.

⁶ The Arabic word “*Al-Ba’as*” means: (1) intensity of war or (2) torment.

		(pious people). As-Sarra=joy. See القرطبي
<i>Al-Berro</i>	البر	Means <i>obedience</i> ! See التاج!
<i>Al-Faseqoon/fase qeen/ fasiq</i>	الفاسقون	The word “الفاسقون” is a masculine plural noun designating those people who <i>intentionally and determinedly rebelliously disobey Allah's command</i> ! Furthermore, the Qur'an says that “الفاسقون” are the “ <i>hypocrites</i> ” (S 9:94); or the “ <i>disbelievers</i> ,” as in (S 32:18); or the “ <i>liars</i> ,” as in (S 49:6); or the “ <i>impugners</i> ,” as in (S 49); or “ <i>those who rule by other than what Allah had sent down</i> ,” as in (S 5:47). Therefore, the closest description of “الفاسقون” is this: “ <i>rebels vis-à-vis Allah's command</i> !”
<i>Al-fosooq</i>	الفسوق	Rebellion vis-à-vis Allah's command!
<i>Ahad/ Ehda</i>	أحد إحدى	The word “إحدى” is the <i>feminine</i> of “أحد” which is a <i>proper noun</i> for whomever it is suitable to be addressed, be it a <i>singular</i> , a <i>plural</i> , a <i>masculine</i> or a <i>feminine</i> ! See اللسان! It means: (1) a <i>unique one</i> , i.e. unlike any other, (2) a <i>lone</i> , that <i>stands apart from others</i> ! (3) Literally <i>one</i> ! However, in English “ <i>lone</i> ” is <i>singular</i> , standing alone! So, to keep the concepts of “أحد” and “lone” simultaneously <i>transliteration</i> seems to be a must! The applicable “أحد” will or should be obvious from context where it appears!
<i>Al-Hakeem hekma</i>	الحكيم الحكمة	The word “الحكيم” is one of Allah's <i>attributive names</i>! The words “الحكيم” or “حكيم” being <i>associated with Allah</i> are <i>not</i> as they <i>cannot</i> be the same when being associated with the human being <i>individually or collectively</i>! That is for simple but <i>very significant hallmark distinction</i> that of <i>foreknowledge</i> which Allah <i>possesses</i> and the humans, both <i>individually and collectively</i> obviously <i>lack</i>! It is obvious to anyone how “<i>hindsight</i>” affect peoples' judgment! Thus, to say “judicious,” “sage,” “wise,” “sane,” “prudent,” etc will <i>not</i> suffice with respect to Allah, as <i>all</i> such words have the <i>human limitation</i> of <i>lack of the foreknowledge</i> of anything and its associated experience! Therefore, such words as associated with Allah cannot be translated per se! Thus, they should be transliterated and parenthetically explained as: “The infinite <i>hekma</i> (<i>wisdom</i>) Possessor!” Clearly the English word “<i>wisdom</i>,” is <i>inextricably linked</i> to human <i>deficient</i> knowledge and <i>incomplete</i> experience, is <i>highly inadequate</i> term to describe its supposed Arabic equivalent “<i>hekma</i>!” See below, for an exposition of the word “<i>hekma</i>!” The word “<i>hekma</i>” as used in the Qur'an is <i>much closer to</i>, if not, <i>the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results.</i> Obviously, there is a difference between <i>divine Hekma</i> and <i>human hekma</i>! The former is <i>the Hekma</i>, characterized by <i>Omniscience</i> and <i>foreknowledge</i>! The latter <i>lacks both</i>, as the human beings are <i>only</i> capable of <i>relative knowledge</i> <i>encumbered</i> by the human <i>incomplete</i> experience! Thus, Allah's <i>foreknowledge</i> relegates human <i>hekma</i> to the <i>nadir</i> (lowest point) in terms of “<i>perfection</i>” while Allah's <i>hekma</i> is the <i>zenith</i> (high point) of <i>perfection</i> itself and <i>beyond</i>. Human <i>hekma</i> tends to <i>emphasize</i> <i>immediate results</i>, at times at the expense of <i>ultimate</i> and may be <i>better</i> results. But, the <i>hekma</i> of the Prophet (SAWS) <i>vis-à-vis religion</i> (i.e. <i>Hadeeth</i>) is based on <i>divine inspiration</i>, thus it is <i>perfect all around</i> and hence <i>incomparable</i> to “human” <i>hekma</i>! Nevertheless, as knowledge <i>increases</i>, human <i>hekma</i> <i>increasingly emulates</i> (imitates) and <i>ascends</i> towards the <i>divine hekma</i>. Thereby, the “<i>value system</i>” among and within all individuals and societies wisely changes and <i>ascends towards perfection</i>! Thus, because of The <i>Omniscience's foreknowledge</i> about all things in their <i>pre and post existence effects all-around</i>, and Allah's <i>perfectly sound choice and use of things in their proper place and function to produce the best desired immediate and ultimate results.</i> Thus, Allah's <i>Hekma</i> is <i>infinite</i>! Hence, He is “الحكيم” = <i>The infinite Hekma Possessor</i>!
<i>Al-Hayyo</i>	الحي	The word “الحي” is one of the most excellent <i>attributive names of Allah</i> (SWT), meaning “The Existent” <i>before and after the existence of life in this world</i> !

		There is <i>no</i> word in English to convey such a meaning! So, my choice for “الحي” is “ <i>The Pre-and-Post Existence Existent</i> ” as closest to convey the message of such a great name!
<i>Al-hghawoon</i>	الغاون	Indulgent-strayers.
<i>al-Jaheleeyah</i>	الجاهلية	It means the <i>state of ignorance, backwardness</i> or <i>pre-Islamic eras</i> in the Arabian Peninsula.
<i>Al-Ma’arof</i> or <i>Al-Urf</i> :	المعروف أو العرف	Both mean the same, meaning: (1) courteous act of virtue; (2) the prescribed Islamic <i>Share’yah</i> act of <i>virtuous standards</i> , i.e. of enjoining right conduct, virtue and forbidding indecency, vice in various ways; (3) conventionally instituted generous giving; (4) that which is conventionally <i>acceptable</i> among the people in a given community; (5) to say or do good favorable things towards some thing or some one. (6) Any acceptable standard of behavior, not in violation of any <i>Share’yah</i> Law, i.e. socially acceptable conduct not in violation of <i>Sharey’ah</i> . In summary: <i>rationally acceptable and Sharey’ah sanctioned deed</i> .
<i>Al-mar’a, al-ensan, man, person</i>	المرأ\الإنسان الرجل الشخص	See اللسان، So بالمرءة، والمرءة هي كمال الرجولة = “المرء”. It is not the same as (a) “الإنسان” or (b) “الرجل,” or (c) “الشخص” as (a) “الإنسان” means (1) the <i>male</i> human! And (b) “الرجل,” could mean: (2) the <i>man who matured</i> or (2) he <i>who walks on two feet</i>; and (c) “الشخص” is: (1) a <i>human specter</i>, male or female, seen from afar, day or night, (2) a <i>human specific entity</i>, (3) a <i>male or a female entity</i>, (4) the <i>body of a human when standing</i>! See الهادي، للكرمي، أو اللسان أو التاج! Thus only the word “المرء” will convey the message of a “<i>mature/perfect manliness-possessor</i>”, i.e. no implication of <i>age, gait, specter</i> or other possible implications! Of course when you combine word “المرء” with another word, then it becomes Arabic <i>tongue expression</i> with a meaning <i>consistent with the context</i>! Clearly, because the diction in the <i>Arabic</i> language <i>explicitly</i> addresses the <i>masculine</i> and <i>implicitly</i> includes the <i>feminine</i>, except <i>where needed</i> then the <i>feminine</i> is <i>specifically</i> addressed! That is because the “female” is the hallmark of the family honor! So she must be preserved and held in very high esteem and well guarded better than a jewel! She is the mother which could be the gate-way to Hell or Paradise, for anyone, depending on how one treats such a mother! For every one <i>necessarily</i> there is <i>known mother</i>! But <i>not necessarily</i> a <i>known father</i>! That is why in the Hereafter all will be called by their first names and their begetter-mother, for this fact as well as in honor of <i>Isa (Jesus)</i>, son of Mary, peace be on both! But in English perhaps the word “one,” is an <i>acceptable approximation</i> for “المرء” as in English they say, e.g.: “<i>one would think</i>”! However this, acceptable English <i>approximation</i> for “المرء” <i>cannot</i> be accepted as the <i>Qur’anic</i> language is very <i>precise</i>, and <i>gender sensitive</i>!
<i>Al-Qayyuom</i>	القيوم	The word “القيوم” means <i>The Constant and Multitudinous Maintainer of life and every thing in existence</i> , and that is <i>Allah (SWT)</i> ! Such a designation is <i>one of His most excellent attributive names</i> ! And to just say, as many do, “ <i>The sustainer</i> ” slights, if <i>not seriously diminishes the extant of the name</i> !
<i>Al-qesas</i>	القصاص	Lawful retribution.
<i>amanah</i>	أمانة	The Arabic word “أمانة” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty or obligation that is charged by a higher authority to a person. So the “أمانة” is a duty, responsibility, or a pledge!
<i>Amnon</i>	أمن	Calmness from fear that is expected or might happen.
<i>Angels</i>		The word: “الملائكة” although in the <i>plural</i> what is meant is <i>one great</i> (Arch) Angel, that of <i>Gabriel</i> , carrier of the revelations. Some time they

		say: where are the “ <i>princes</i> ” or the “ <i>bosses</i> ” when they mean the <i>prince</i> or the <i>boss</i> respectively!
An-Nafso/selfhood	النفس	The locution “the self”=“النفس,” in Arabic carries a fairly <i>large</i> number of meanings, among them: <i>soul, entity, the air we breathe in and out, the blood that runs throughout our bodies, desire, pride and self-esteem, the concrete thing of anything, the spirit, the psyche, the life, any animate object!</i> So since “the self”=“النفس” denotes all the aforesaid and more, as in the <i>Ayah</i>: “O, you the people: <i>ettaqo</i> (you reverentially guard not to displease) your Lord, Who [He] created you ^z of a single self ^w and created [He] of her, her spouse (<i>wife</i>)” (S 4:1)! Here “<i>self</i>” means <i>Adam</i>, father of humanity, peace be upon him! And “the self”=“النفس,” is a <i>feminine gender</i> in Arabic, hence the expression: “created of her, her spouse (<i>wife</i>)!” Hence, “النفس” = (<i>selfhood</i>) = “الذات.” There are <i>three</i> types of “<i>selfhoods</i>!” (1) “المطمئنة؛” the <i>contented, the pleased and the-had been gratified</i>; (2) “الأمارة بالسوء,” iteratively audacious commander of evil; (3) “اللوامة” the iterative blamer (<i>for wrongdoing</i>)! Every “<i>selfhood</i>” is <i>Allah-given</i> or was (4) “ملهمة فجورها و تقواها”= <i>inspired by Allah</i> its “<i>taqwa</i>”= “guarding against Allah’s displeasure” and its “<i>fojoor</i>”= “wickedness!” (5) Each “<i>selfhood</i>” is <i>rationaly</i> and <i>physically identifiable</i> by (a) DNA, (b) fingerprint, (c) voice, (d) retina, (e) host of <i>distinctive</i> features! Additionally each “<i>selfhood</i>” occupies <i>definite and knowable space</i> at any given time and it is <i>subject to death</i>! All the aforementioned with respect to “<i>selfhood</i>” are <i>not</i> applicable to “الروح”= “<i>soul</i>,” per se, as the “<i>soul</i>” is “<i>of Allah’s command</i>,” i.e. the “<i>soul</i>” is a “<i>blow</i>” of Allah, and since there is <i>nothing</i> in existence which is like Allah, so <i>likewise</i> is the fact with respect to the “<i>soul</i>!” But the “<i>soul</i>” is <i>power</i> which <i>provides</i> the “<i>selfhood</i>” its “<i>life and meanings</i>!” Thus, <i>without</i> the “<i>soul</i>” every “<i>selfhood</i>” is <i>lifeless and meaningless</i>!
Ar-Rahman		For this beautiful word, the various commentators of The Qur’an have a lot to say, the <i>sum and essence</i> of it is as follows: it is another <i>proper</i> name of Allah. The <i>Ayah</i> (S 17:110) says: “Say: ‘Call upon Allah or call upon <i>Ar-Rahman</i> , by whatever name you call upon Him, for Him belongs The Most Beautiful Names.” <i>Ar-Rahman</i> indicates favor or help, clemency or generosity, goodwill or mercy to all Allah’s creatures in this world. <i>Ar-Rahman</i> is <i>contrastingly</i> employed when <i>exhortation</i> by <i>admonition</i> or <i>reprimand</i> are called for. However, <i>simultaneous</i> to such exhortation is a reminder of the attributes of <i>Ar-Rahman</i> , implying hope for help, favor, or goodwill mercy toward the one or ones exhorted by admonition.
As-Sa’aadah	السعادة	1. The divine assistance to achieve divinely approved works! 2. Permanent mental and physical delight in Paradise!
at-Taghoot”	الطاغوت	It is a term that has a number of meanings. It may mean: the “ <i>devil</i> ,” or “ <i>rule by the devil</i> ,” the “ <i>tyrant</i> ” or the “ <i>rule by the tyrant</i> .” It also means an <i>irreligious man-made system</i> invested with <i>authority</i> to supposedly achieve various societal or scientific just ends. Such ends are <i>presumed</i> to be good for the individual, the society and the environment. These systems are expressed in terms of “ <i>laws</i> ,” which are either written or not. These <i>man-made laws</i> are to be <i>obeyed through submission</i> to them by all members of society. One of the main objectives of these man-made laws is to <i>exclude any divine guidance</i> .
awwah	أَوَّاه	The word “ <i>awwal</i> ”= “أَوَّاه” has a dozen or so meanings, but in <i>this</i> context, and Allah knows best, it meant the <i>suppliant and praiser of Allah</i> <i>muchly</i> .
Azr azzara	عَزَّرَ عَزْرًا	The word “ <i>azr</i> ”= “عَزَّرَ” blaming some one, or magnifying the respect towards some one! This word is one of those <i>paradoxical</i> words, i.e. it has a <i>meaning and its exact opposite</i> ! It means: (1) blamed, (2) respected very

⁷ The word “self^w” here is in reference to *Adam*, father of *the humans*! In (S 7:189) Allah says: “to quiet [*he*] to her!”

		highly, (3) disciplined just below what the “law” calls for, (4) succored some one, (5) exposing some one to the “lawful” jurisdictions.
<i>Ba’as</i>		The Arabic word “Ba’as” means: (1) <i>warfare</i> or (2) <i>intense torment</i> , (3) <i>intensity of fight</i> .
<i>Ba’saa</i>	البأساء	The Arabic word “Ba’asa” has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery, (6) adversity; (7) tribulation; (8) Or may be the combination of all stated meanings, (1) through (7)!
<i>Bashshara</i> <i>youbashshero</i>	يُبَشِّرْ	The word <i>youbashshara</i> = “يُبَشِّرْ” has <i>no</i> English equivalent <i>per say</i> ! So, we resort to <i>transliteration</i> and <i>parenthetical explanation</i> ! It is a present tense verb where a <i>speaker</i> is telling <i>another</i> to <i>tell pleasant tidings</i> , albeit surely <i>not</i> all of the times pleasing to <i>some</i> recipients! As some times “ <i>grievous</i> ” tiding could be the case! Clearly <i>demeritorious people</i> do <i>not</i> deserve any <i>pleasant tidings</i> , <i>except by way of sarcasm</i> ! As <i>raising their expectations</i> and suddenly <i>plunging it deep into the abyss</i> of <i>dismality</i> is <i>very fitting</i> for them
<i>Baghyann</i>	بغياً	This word “ <i>baghyann</i> ” has several <i>distinct</i> meanings: (1) pre-sumptuous state of mind inciting unprovoked aggression, i.e. going <i>beyond bounds</i> in striving to possess what does not belong to the inciter; (2) seeking or aspiring to possess for one’s self some thing; (3) excessive rain; (4) Adultery.
<i>baheyara</i>	بحيرة	The words: “ <i>Baheyrah</i> ”= “بحيرة,” “ <i>Saibah</i> ”= “سائبة,” “ <i>Wasilah</i> ”= “وصيلة,” and “ <i>Hamm</i> ”= “حام” all describe various types of <i>camels</i> or <i>sheep</i> that are <i>let loose</i> and to pasture without restrictions after they meet certain criterion, described as follows: A. The تفسير books give various details regarding <i>variations in the exact criterion for each category</i> of camels, but generally: The “ <i>Baheyrah</i> ”= “بحيرة” is the <i>she-camel</i> , daughter of “ <i>Saibah</i> !” And the “ <i>Saibah</i> ” is the <i>she-camel</i> whose ear had a <i>man-made slit</i> , after it had given <i>five</i> and in some narrations <i>ten female births not</i> among them a <i>male</i> , then it was <i>let loose</i> neither to carry anything nor its wool is sheared nor its milk is consumed except by guest! When it gives birth to a <i>she-camel</i> then this <i>baby she-camel</i> will have its ear slit and <i>left alone with her mother and treated like her mother</i> , so it is the “ <i>Baheyrah</i> !” When it dies its meat is considered “ <i>lawful</i> ” for the <i>men</i> but <i>not</i> for the <i>women</i> ! Hence, the <i>Qur’an</i> forbade that by this <i>Ayah</i> . B. The “ <i>wasilah</i> ”= “وصيلة” means the <i>she-sheep who gave seven or ten consecutive births</i> . When the <i>she-sheep</i> gives it seventh birth they look at the offspring, if a <i>male</i> and a <i>female</i> then the male is not slain because of her sister! Also, the women do not drink its milk! And they let her loose! C. The “ <i>hamm</i> ”= “حام” is the <i>he-camel</i> who impregnates ten <i>she-camels</i> or having had <i>seven successive females born as a result of his impregnation</i> , as a result they let him loose!
<i>bala</i>	بلى	The word “ <i>bala</i> ”= “ <i>certainly-not</i> ” is <i>absolutely not synonymous</i> to “yes”= “نعم,” as “ <i>bala</i> ”= “ <i>certainly-not</i> ” is <i>particularized</i> to <i>negate</i> a (A1) <i>negative-predicative</i> (i.e. <i>immediately previous negative statement</i>); or (A2) a statement <i>possessing the strength of such a negative predicate</i> (A1)! E.g. of (A1) is: “Am I not your ^a Lord?” (S7:172)! E.g.: of (A2) is <i>Ayah</i> (S2:80), or <i>Ayah</i> (S6:157), or (S39:57-58) or (S6:157)! In this case the <i>preceding statement</i> is: “I am <i>not</i> your Lord the answer is “بلى”= “ <i>certainly -not</i> ,” = <i>negating</i> the “ <i>not your^a Lord</i> ,” i.e. <i>negating the negative making it positive</i> and also <i>affirming</i> that He is their Lord! It <i>cannot</i> be “نعم”= “yes,” as “نعم” will <i>confirm</i> “ <i>not your^a Lord</i> ,” <i>contrary to the fact and intention</i> ! Or for example: if some-one says: “has not John been here?” If the answer is “Yes”= “نعم” that means John was <i>not</i> there! But if the reply is “بلى”= that means John <i>was</i> there! So “بلى”= <i>indeed-not</i> is to <i>negate</i> a <i>preceding negative statement</i> or a

		statement <i>possessing the strength of a negative statement</i> , as stated previously, i.e. <i>Ayah</i> (S2:80) or <i>Ayah</i> (S6:157)! Unfortunately most translators do <i>not</i> heed such a <i>vital distinction</i> , and so give the <i>opposite</i> meaning by equating “yes” for “ <i>bala</i> ,” a <i>major and an unacceptable</i> flaw!
<i>banan</i>	بنان	The word “بنان” means the <i>fingertip</i> or the <i>finger</i> on the basis of <i>calling the whole by its part</i> !
<i>Bashsher</i>	بشّر	The Arabic word “بَشَّرَ” here again, there is <i>no single</i> English word to convey the concept of “بَشَّرَ” <i>per say</i> ! So, we resort to <i>transliteration</i> and <i>parenthetical explanation</i> ! In this case, it is a <i>command</i> verb where a <i>speaker</i> is <i>ordering another</i> to <i>tell pleasant tidings</i> , albeit surely <i>not</i> all of the times pleasing to all recipients! As some times, in “ <i>restricted verb</i> ” format a “ <i>grievous</i> ” tiding could be the case! But all are <i>always</i> from Allah , <i>directly</i> or <i>indirectly</i> . <i>Indirectly</i> like in the case of a wife informing her husband for the first time that she is <i>pregnant</i> ; or an awarder of a “degree” or a “contract” informing and perhaps congratulating for the first time an expecting recipient! However, clearly <i>demeritorious people</i> do <i>not</i> deserve to <i>bear</i> or <i>receive</i> any <i>pleasing tidings</i> , <i>except by way of sarcasm</i> ! As such sarcasm <i>raises their expectations</i> and suddenly <i>plunges them deep into the abyss</i> of <i>dismality</i> ! Thus, “بَشَّرَ” could be said by way of <i>sarcasm</i> , and The Qur’an uses it time and again in <i>both</i> senses!
<i>Baqeyat as-Salehat</i>	الباقيات الصالحات	The “ <i>baqeyat</i> ”= “الباقيات”=plural feminine subjective noun, those that are <i>ever endurers-ever-good she-ones</i>), such as good deeds: e.g. <i>prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names</i> and His various <i>favors</i> , etc.
Believers	المؤمنون	The believers.
<i>Bena-an</i>		Two parts “ <i>Bena</i> ” and “ <i>an</i> .” The “ <i>an</i> ” is a grammatical <i>nunation</i> at the end of an <i>objective</i> noun. “ <i>Bena</i> ” is an Arabic word with multiple meanings: (1) <i>structure</i> of any thing as a <i>canopy, residence, body</i> , or a <i>sentence</i> ; (2) <i>honor</i> and <i>high rank</i> , (3) <i>first time going in privacy with a bride</i> after the formal wedding.
<i>buhtan</i>	بهتان	Slander
<i>Completed/concluded</i>	اكمل أتمّ	The word “كَمَلَ” means <i>completed</i>, i.e. whatever was “<i>completed</i>” it reached its <i>ultimate</i> or <i>full maturity</i>, <i>fruition</i>, <i>fulfillment</i>, <i>consummation</i>, <i>culmination</i>, <i>realization</i>! In other word, all its components are gathered to achieve its intended purpose! And that <i>nothing</i> can be added to it to <i>improve</i> it! Like every thing in this world, religion came in stages! Beginning with Noah, peace be on him, requiring from his people to just say that Allah is One, i.e. no other deity with Him! But by the time Prophet and Messenger of Allah, Mohammad (SAWS) came the religion was <i>completed</i> with <i>full prescriptions and proscriptions</i> and hence <i>only</i> Islam is <i>complete</i> and thus <i>acceptable</i>, <i>enda</i> (by Rule of) Allah! The word “تَمَّ” means its <i>last</i> component has <i>gathered</i> to the rest, making a <i>full whole</i>; thus, <i>concluded</i> means: whatever was “<i>concluded</i>,” it had gathered its last components and became a <i>full-whole</i>, or <i>reached its end</i>, or it <i>finished</i>, or it <i>terminated</i>, or it <i>drew to a close</i>! An example to illustrate the <i>difference</i> between “<i>completed</i>” and “<i>concluded</i>” is say in a <i>Gregorian Calendar</i> a month which is 31 days is the maximum possible for any <i>Gregorian Calendar</i> month to ultimately reach! And similarly in a <i>Hejra Calendar</i> month the maximum possible for any month to ultimately reach is 30 days! Thus, 31 days month in a <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> are complete months! But a month which is <i>less</i> than 31 days in <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> could be “تَمَّات” once each reaches its <i>maximum</i> days expected of it, say 30, 28, or 29 days in a <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i>! Additionally, “<i>complete</i>” suggests an achievement of a purpose whereas “<i>conclude</i>” suggest coming to and end with or

		without necessarily achieving a purpose!
Condone	صفح	Is to over look an offense, suggesting tacit forgiveness for it. In Arabic the word “صفح” means: turned a new page, thus turned away from an offense and did not punish for it.
Condone		Is to over look an offense, suggesting tacit forgiveness for it. In Arabic the word “صفح” means: turned a new page, thus turned away from an offense and did not punishing for it.
Covenant	عهد	A binding agreement!
dabbah	دابة	The word “دابة” in Arabic means: the <i>non-human animal</i> that treads <i>slowly and quietly</i> and <i>figuratively</i> speaking it <i>also includes the human</i> ! In English the <i>first meaning and impression</i> of the word “creature” is <i>anything created</i> ! But it <i>also means living being</i> , especially an <i>animal and human being</i> ! However, in Arabic “دابة” is a singular <i>feminine</i> and <i>not a reasoner</i> in the normal human sense! So the [she-] is <i>prefixed</i> to it!
dar	دار	The Arabic word “dar” has several meanings. Among such meanings in <i>this context</i> are: (1) <i>this world</i> and (2) <i>the hereafter</i> . In other words, this world is the “farm” for the Hereafter. Thus, what one <i>sows in this world shall harvest in the Hereafter</i> . Hence, each will know the result of his/her work!
Dharra	ضراء	The Arabic word “Al-dharra” means <i>diminishment of possessions and people</i> , who render support.
Dharraa		The Arabic word, “Dharra” means (1) <i>diminishment of possessions and people</i> , who render support; (2) <i>adversity</i> .
Dhukranan or Khuntha	ذكرانا و خنثى	The words “dhukranan”=“ذكران” (in Arabic, and the Qur’an is firstly Arabic: “Verily We caused it to descend Arabic Qur’an, perhaps you cerebrate!”) is made up of <i>five letters</i> , and “ذكور” is made up of <i>four letters</i> ! Therefore, “ذكران” has <i>more meaning as its construct has more letters</i> ! But from this <i>Ayah</i> above, (S 26: 165), the word “ذكران” has an <i>additional letter</i> “v” giving it <i>additional meaning</i> ! The <i>additional meaning</i> could be (1) <i>good to neutral</i> , or (2) <i>bad</i> ! Next regarding the خنثى = “male-effeminate!” If you take this great <i>Ayah</i> (S 26: 165), “dhukranan” here is <i>bad</i> , as it indicates the males as being “male-effeminate” and are being <i>come unto</i> by another male! But if you take another great <i>Ayah</i> : “Or He pairs them thukranan (males) and females?” (S 42: 50) it is <i>good or neutral</i> , as the “maleness” here is obviously <i>not effeminateness</i> , but <i>normal to neutral</i> ! Thus, “dhukranan” mentioned in the above great <i>Ayah</i> is obviously the type of “male” which could be “يؤتى”=“being come unto,” as a <i>female</i> , hence such “male” is “male-effeminate”=“خنثى أم مخت” i.e. <i>womanish</i> !
dhuro	الضرّ	Misery
dhurr	ذر	The word “ذر” means passed hurriedly see إنزراً لسان العرب under
Dhurro		Means: harm, injury, plight!
E’a’jaz		The <i>miraculous inimitability</i> of The Qur’an. For example: There is the <i>scientific</i> E’a’jaz. There is the <i>informative</i> E’a’jaz. There is the <i>historic</i> E’a’jaz. There is the <i>linguistic (expressive)</i> E’a’jaz.
Ejtaba/ijtaba	إجتبي	Singled out in preference.
Estafa/istafa	إصطفى	Exclusively selected
enab	العنب	Invariably throughout the Qur’an when the reference is made to the “النخل و الأعناب” the mention of the <i>date-palm</i> is openly stated but with respect to the <i>grapevine</i> , known in Arabic as “الكرم,” <i>never ever</i> the mention of the “grapevine per se but the reference is made only to the <i>fruit itself</i> , i.e. the <i>grapes</i> !” In this respect, there is a <i>true Hadeeth</i> in <i>al-Bukharey</i>

		and <i>Muslim</i> , which <i>directs</i> the believers <i>not</i> to refer to “العنب” as “الكرم,” because surely the “الكرم” <i>is the Muslim!</i> And in another narration: verily only that “الكرم” <i>is the heart of the believer!</i> See <i>نزلة المتقين؛ شرح رياض الصالحين</i>
<i>enda</i>	عند	The word “عند,” is <i>not</i> commonly <i>properly</i> known, expressed here as: “<i>by rule of!</i>” Clearly “عند,” is an <i>adverb</i> of both <i>time</i> and <i>place!</i> I am fully aware that <i>most</i> others consider the word “<i>with</i>” for “عند.” Perhaps “<i>with</i>” is acceptable but <i>not</i> in <i>this particular or a similar</i> context! According to the <i>Merriam Webster’s Unabridged Dictionary</i>, “<i>with</i>” has <i>thirteen main entries</i> and under each enter there are <i>subentries</i> too! In fact <i>The American Heritage Dictionary</i> gives about <i>twenty-seven main entries</i> for the word “<i>with</i>.” In both dictionaries the <i>closest</i> to what is <i>relevant</i> in this Qur’anic context are entries coincidentally numbered 6, in both! Webster’s says: “6a: <i>in the judgment or estimation of.</i>” <i>The American Heritage</i> says: “6. <i>In the opinion or estimation of.</i>” However, <i>Webster</i> gives the <i>first</i> meaning as “<i>in opposition to: AGAINST;</i>” and the <i>second</i> meaning as: “a: <i>alongside of: near to;</i> b: <i>in a line or on a course paralleling the direction or movement of.</i>” <i>The American Heritage</i> says: 1. <i>In the company of; accompanying;</i> 2. <i>Next to; alongside of;</i> 3. <i>Having as a possession, an attribute, or a characteristic.</i>” This is all fine when we are talking about <i>speeches of human beings</i>. But in the case of <i>Allah</i>, Exalted He in His Majesty, considering what is <i>closest</i> in meaning to the <i>Qur’anic</i> text at hand, we <i>cannot</i> or <i>should not</i> say in His “<i>opinion</i>” or His “<i>estimation</i>,” although “His <i>Judgment</i>” is acceptable, but still (1) <i>with respect to Allah</i>, and (2) <i>in deference to Him</i>, (3) given the fact that Allah is <i>above human comparison</i>; and (4) <i>The most microscopic and the most colossal and all in between</i> are governed by Allah’s <i>rule</i>; therefore, the <i>appropriate</i> and <i>only suitable and proper</i> say is or <i>should be</i>: “His <i>rule</i>.” Such <i>concept</i> of “<i>rule</i>” is <i>fully corroborated</i> in the Arabic language, as one of <i>many</i> meanings of the word “عند” to mean “<i>by rule of.</i>” For example, it is stated in <i>تاج العروس</i> (an <i>authoritative</i> Arabic-Arabic Dictionary, with respect to the <i>various</i> meanings of “عند,” it says: <i>وتكون بمعنى الحكم: يقال هذا عندي</i> و <i>أفضل أي في حكمي</i>, which means, it can be in the sense of “<i>rule</i>,” it can be said: this is in my <i>rule</i> more excellent, meaning according to my <i>ruling</i> or my <i>judgment</i> (although “<i>judgment</i>” is best suited for “قضاء أو القضاء”) it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only <i>by His rule!</i> Thus, once again, <i>He rules</i> and His rule is the <i>Law</i>. Therefore, “عند” is best translated to be: <i>by rule of your Originator</i>, and <i>not</i> “<i>with</i>” your Originator! The word “<i>with</i>” implies <i>first</i> and for most “<i>In the company of; accompanying;</i> 2. <i>Next to; or alongside of;</i> 3. <i>Having as a possession, an attribute, or a characteristic</i>” or in Arabic “<i>معية</i>.” If the “<i>معية</i>” were <i>intended</i>, Allah would have stated it as “<i>مع</i>” but He did <i>not</i>; He stated it as “عند” to mean and imply His rule, and Allah knows best. In other situations “عند” may <i>not</i> mean “<i>by rule of!</i>” It could also mean: (a) His <i>knowledge</i>, (b) His <i>munificence of, or bounty of,</i> (c) and of course as stated above as adverbs of both <i>time</i> (e.g.: at, with, on, upon, etc.) and <i>place</i> (e.g.: presence, near, vicinity, quarters, etc.), (d) <i>nigh</i> (for place and time), among, (e) possess, from, of, (e) sight of, (f) source!
<i>essr</i>	إصر	Severe, heavy, personal, and most burdensome pledge/obligation!
<i>Ettaqoo</i>		Command, plural imperative, masculine saying: you fear and protect your selves against (1) the wrath of Allah, (2) the hellfire, (3) fear.
<i>Ettaqoone</i>		Love and fear Me
<i>Euangelion</i>	الإنجيل	The early writings of the founder of Christianity to the various churches referred to the now called “ <i>Gospels</i> ” as the “ <i>Euangelion</i> ” (see the <i>Encyclopedia Britannica</i> , 15 th edition, vol. 14, p. 822). The Greek prefix “ <i>eu</i> ” means “ <i>true</i> ” or “ <i>good</i> ” and denoting “ <i>weighty, authoritative, and official message,</i> ” and “ <i>Angelion</i> ” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “ <i>Euangelion</i> ” was changed to become the proclaimed “ <i>Gospel</i> .” The Qur’an, the true Word of Allah, refers to the Book given to Jesus as the “ <i>Enjeel</i> .” Thus, after the <i>Torah</i> was defiled post <i>Mosa’s</i> (<i>Moses</i>) death, through deletions, additions and other alterations, the <i>Enjeel</i> (<i>Euangelion</i>) through Jesus, came to rectify the situation.

		subterfuge. (16) Being subjected to punishment for sins already committed! (17) Disbelief. (18) Sedition. <i>In some Ayat any one or combination of the stated meanings could apply.</i> In this case we chose the imperfect phrase “temptation or trial.”
<i>Foad</i>	الْفؤاد	The word “الفؤاد” is commonly referred to as the “heart!” However, according to many <i>linguists</i> , for example, taking <i>in</i> الفيروزبادي بصائر ذوي التمييز “الفؤاد” is to consider “التقود” meaning “التوقد”=glowing! And the <i>Hadeeth</i> , the Prophet (SAWS) said: came to you folks of <i>Yaman</i> . They are kinder “قلوبا” and softer “أفئدة” The Qur’an says: “lied not the “فؤاد” what it saw!” (S 53:11).
<i>Foom</i>		<i>Foom</i> is Arabic word meaning <i>garlic</i> or <i>wheat</i> or chick peas or bread of wheat! However, “ <i>Thoom</i> ”=garlic and “ <i>Hentab</i> ”=wheat and chick peas= “ <i>hummos</i> !”
<i>Forgive</i>		Is to pardon without harboring ill feeling concerning an offense. غفر In Arabic the word “غفر” means: covered or blanketed an offense so as not to punish for it.
<i>forgot</i>	ترك/نسي	The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of <i>cast off</i> or <i>ceased to pay attention to</i> ! The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does <i>not</i> forget, but He chooses to <i>ceases paying attention to some thing</i> ! See اللسان!
<i>ghafeloon</i>	غافلون	The word “ghafeloon”= “غافلون” is a <i>plural noun, agent, subject of a verb, is disregards, that who are heedless.</i>
<i>ghaitt</i>	الغائط	See the <i>Lexicon</i> attached to this <i>Translation</i> for the meaning of the <i>figurative of speech word</i> “ghaitt”= “إغائط”
<i>ghare</i>	غير	The word “غير”= “ghayr” is an article of <i>negation, exception, a dependent adjective</i> (i.e. مرفوعة, منصوبة, or مجرورة)! Says الراغب, الماء إذا كان حاراً غيرهُ إذا كان بارداً وإمادتها, نحو: الماء إذا كان حاراً غيرهُ إذا كان بارداً And he adds other qualifications! See الراغب! So, غير is neither “not,” nor “no,” nor “except,” but “other than!”
<i>gharoor</i>	الغرور	Inveiglement
<i>Ghawoon/ghaween</i>	الغاوين	Indulgers in discretion.
<i>ghayy</i>		The word “الغي” means <i>indulgence in indiscretion</i> , and <i>not</i> just indiscretion, bad as that is!
<i>ghosl</i>	غسل	Full shower or bath of the entire body after having been <i>junuban</i> (having had ejaculation, for any reason, including dream. The “ghosl” is to be done in a <i>Share’yah</i> prescribed manner, i.e. first like a “ <i>wodhoa</i> ” for Prayer, then a full shower or bath!
<i>ghulfon</i>	غلف	The word “غلف” means <i>uncircumcised, wrapped, shrouded, veiled</i> , i.e. in a cover or envelop and so we do not understand!
<i>Guiding aright</i>	تهتدون	You ² find and accept the aright-guidance.
<i>Hada</i>		The word “hada” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and <i>repented</i> ; (3) entered into the religion of the Jews.
<i>hado</i>	هادوا	The word “hada” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and <i>repented</i> ; (3) entered into the “ <i>law</i> ” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does <i>not</i> have a word for “ <i>religion</i> ” <i>per se</i> , that is why they say: “ <i>law</i> ,” that is they say the Mosaic Law, instead of Mosaic religion!
<i>halafa</i>	حلف	الحلف و القسم، و اليمين! الحلف والقسم هما اليمين بالله، فإن كان على فعل أو عدم فعل للماضي فهو حلف وإن كان للمستقبل فهو قسم!
<i>Hameed</i>	حميد	The word “Hameed”= “حميد” <i>linguistically</i> means: (1) <i>multitudinously praised</i> and (2) <i>multitudinously praiser</i> !
<i>hamm</i>	حام	The “hamm”= “حام” is the he-camel who impregnates ten she-camels or

		having had seven successive females born as a result of his impregnation, as a result they let him loose!
Hand	اليَد	The word “hand” in the Arabic language is in the feminine form, and has many <i>distinct</i> meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) power or might; (3) having possession of; (4) extending submission to; (5) extending support for; (6) taking the hands off; (7) given the back of the hand=giving freely; (8) favor; (9) handle of: (10) fell in his hand=felt sorry; (11) under the hand of=trained by; (12) between the hands=in the front of or before (prior to) it.
<i>Hanifan</i>		Inclined aright.
<i>Harth</i>	الحرث	The Arabic word “ <i>harth</i> ” has many meanings:(1) the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.
<i>haraj</i>	حرج	The word “حرج” = “أضيق الضيق,” see “اللسان,” e.g.: if you were to get <i>two identical sheets of papers</i> and put them <i>congruently</i> against one another <i>the space between them</i> is called “حرج,” that is there is practically nothing <i>narrower</i> than that space between the two sheets of paper! Also, “حرج” could mean “sin”!
<i>The Haẓan</i> and <i>The Huẓno</i>	الْحَزَن و الْحُزْن	الْحَزَن (1) with a <i>fat’ha</i> on both the ح and ز is a <i>long-lasting sadness</i>, very close to permanent in fact permanent sadness <i>adhering to the affected person</i>! While (2) الْحُزْن with a <i>dhammaton</i> on the ح and a <i>saknaton</i> on the ز, which equals a <i>temporary sadness</i>, i.e. <i>not permanent one adhering to the one suffering from it</i>! Example of الْحَزَن is that of those Prophet’s Companions who had <i>utmost desire to join Tabook’s Campaign</i> with The Prophet (SAWS)! But they <i>lacked the means</i> to carry their <i>bodies</i> and <i>their food and water-supplies</i>! So they came to The Prophet asking him for help and he said that he did not have what they were asking for! So the diverted away while their eyes overflowing with tears <i>haẓanan</i> and not <i>huẓnon</i>, as that meant to them was a <i>lost-opportunity</i> which will never present itself to fight for Allah’s cause! What an <i>ardent contrition</i> for them! This situation is best depicted by <i>Ayah at-Tambah (Repentance)</i>: “And not on whom^r if when^o <i>ataw</i> (<i>they^z approached/ came to</i>) you^g to carry them, said you^g: [I] find not what (<i>to</i>) carry you^b on it^x they^z diverted while their eyes overflow of tears, <i>haẓanan</i> (<i>permanently sad</i>) that not find they^z what (<i>to</i>) expend” (S9:92)! But take the <i>Ayah</i> of <i>Yousif</i>, with respect to his father’s الْحَزْن with a <i>dhammaton</i> on the ح and a <i>saknaton</i> on the ز: “Said [<i>he</i>]: verily only, [I] complain my <i>bathth</i> (<i>ultimate-grief</i>) and my sadness to Allah, and [I] know from Allah what not know you^z”! So <i>Yousif’s</i> father knew from Allah that his sadness will one day be <i>relieved</i> and be <i>done-away-with</i>, when he meets <i>Yousif</i>, which ultimately did happen and his sadness was <i>relieved</i> and <i>done-away-with</i>!

<i>Hasan</i> or <i>hasona</i>	حَسَنٌ, حَسَنٌ	Became beautiful or was beautified!
<i>Hasanah</i>	حسنة	Is <i>singular, feminine</i> (the plural of which is: “حسنات”= <i>hasanat</i>), and means: an all around beautiful desirable!
<i>Hass</i>	حَسَّ	The word “ <i>has</i> ” has many meanings: (1) uprooted to eradicate; (2) kill to destroy; (3) felt it and knew it; (4) felt compassionate towards; (5) possessed strong sense of feelings.
<i>hawa</i>	هوى	Personal inclination, tendentious liking!
<i>hejr</i>	حِجْر	The word “حِجْر” = “مَحْجُورٌ عَلَيْهِ مِنْكُمْ أَيُّ أَنْتُمْ مَمْنُوعُونَ مِنْهُ بِتَحْرِيمِهِ عَلَيْكُمْ” that is that which is <i>under your protection</i> but by <i>law</i> you are <i>forbidden</i> to make use of them
<i>Hittatann</i>	حِطَّة	This word “ <i>hittatann</i> ” is a word of <i>submission</i> to Allah and <i>repentance</i> ; such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers <i>changed</i> the word, as the next <i>Ayah</i> states.
<i>ho</i>	هـ في نَزْلِهِ	The pronoun “هـ” in “نَزْلِهِ” refers to the <i>Qur'an</i> ! The <i>Qur'an</i> as <i>Allah's Speech</i> is not “it” <i>per se</i> ! But to say “ <i>he</i> ” or “ <i>He</i> ” would imply, if not impose, a <i>potential serious of problem</i> of “is the <i>Qur'an</i> ‘ <i>makbloom</i> ’= he which was created?” To avoid such potential problem I preferred to resort to the <i>lesser of the two harms</i> (not evils) and used “it” to refer to the <i>Qur'an</i> or “Allah’s Speech” where appropriate throughout this <i>Translation</i> !
<i>Huda</i> <i>hedayah</i>	هدى هداية	The word “هدى” or “هداية” in <i>Arabic</i> is clear to be “ <i>aright-guidance</i> ,” not just mere “ <i>guidance</i> ” in English in the <i>literal</i> sense of “ <i>ushering</i> ,” “ <i>showing</i> ,” “ <i>leading</i> ,” “ <i>piloting</i> ,” “ <i>steering</i> ” etc! But if such “ <i>guidance</i> ” is <i>directly linkable</i> to Allah, as for example: “Allah guides whom He likes,” then <i>it is automatically</i> the “ <i>aright-guidance</i> ” that is because Allah <i>always</i> guides to the <i>aright-guidance</i>
<i>Hukmon/huk mohukman/he kmah</i>	حكم حكما حكمة	“ <i>bukman</i> ” = “ <i>bukmo</i> ” or “ <i>bukmon</i> ” only “ <i>bukmo</i> ” and “ <i>bukmon</i> ” are grammatically inflected, each is a: (1) <i>subjective, singular, masculine noun</i> meaning a <i>decision</i> or a <i>ruling</i> or a <i>judgment</i> rendered: according to the sound understanding of all relevant factors in any given situation effecting just judgment all around and consistent or harmonious with the Arabic “ <i>hekma</i> ,” which is the <i>knowledgeable and sound placement</i> as well as the <i>use of things in their proper places and functions</i> to produce the best immediate and ultimate results! (2) Example of Arabic “ <i>bukmo</i> ,” is defending the <i>wronged</i> , whoever he/she/they might be against the <i>wronger</i> , whoever he/she/they might be any time and anywhere! This is well exemplified by the <i>pre-Islamic</i> era “ <i>Helf Al-Fodbool</i> ,” which <i>outweighs</i> and <i>out balances</i> the most modern U.N “human rights” in all its aspects! (3) And two illustrations of Arabic <i>wisdom</i> are: (a) <i>personal honor</i> deriving from the <i>personal genealogy</i> , that <i>must</i> be maintained to be <i>genuinely pure and publicly acknowledged and undisputable</i> ; and (b) Arabic <i>hospitality</i> , which so <i>legendary</i> that an Arab would offer his utmost to his guest to keep the guest comfortable and fed even if the host remains rather uncomfortable and hungry in the interim! (4) Additionally, Allah by His <i>foreknowledge</i> knew that once the <i>Qur'an</i> is among the Arabs who would come to believe in it, then the <i>Qur'an</i> would further refine their good traits and augment them by its <i>divine criteria of prescription and proscription</i> , making the Arabic “ <i>bokum</i> ”=rule or “ <i>hekma</i> ”=“wisdom” even <i>sounder and more unmatched</i> in its justice! “حكما عربيا” means according to Arabic “ <i>bukmo</i> ” or “ <i>hekma</i> ” as described above!
<i>burum</i>	حُرْم	The word “ <i>burum</i> ” = “حُرْم” means wearing the “ <i>ehram</i> ”=“إحرام,” that is the <i>ritual garment of consecration</i> for <i>Hajj</i> or <i>Ummrah</i> .

<i>husban</i>	حسبان	The word “حسبان” is very significant here, but for lack of a better word we say, in this context, <i>reckoning</i> ! But “حسبان” is the plural of “حساب” = mathematics, but it is also the <i>infinitive</i> noun of the “حساب,” which is in itself an <i>infinitive</i> noun! In Arabic when <i>two</i> words are <i>equivalent</i> in meaning, the one with <i>more</i> letters to its construct <i>carries more meaning</i> than its synonym! In this case “حسبان” has one letter “ن” more! Also, since both “حساب” and “حسبان” are <i>infinitive</i> nouns, the “حسبان” would have <i>more meaning</i> to it! The <i>infinitive</i> noun of any word implies the <i>ultimate</i> action of the verb! And when there is <i>more word construct</i> of an <i>infinitive</i> noun that means <i>more precision and instructiveness</i> ! Thus in this context, the “حسبان” indicates <i>very precise reckoning</i> and that <i>we should take heed</i> of the various potential <i>implications</i> of such a precision! It also could mean: <i>by way of reckoning settling account or retaliating by</i> : thunderbolts, fragmented stones, scourge, in (S 18:40)!
<i>Husn</i>	“حسن”	Beautifulness all around= “الجمال” The <i>difference</i> between “الحسن” and “الجمال” is that for beautifulness is <i>relative</i> (i.e. <i>in the eye of the perceiver</i>) الحسن = <i>absolute beautifulness perceived by all</i> .
<i>Injustice</i>	الظلم الظالم و الظلوم	In fact “الظلم” = “injustice!” Unfortunately in English “injustice” is <i>not</i> verb-conjugable, so we cannot conjugate the past tense “ظلم” from it! However, the word “wrong” has <i>so many different meanings</i> ! And, among the myriads of meanings, and <i>down the line</i> of such meanings, is “injustice!” But this word is verb-conjugable, so we can say “ <i>wronged</i> ” for “ظلم” and “ <i>wronger</i> ” for “ظالم”= “ <i>injustice-doer</i> !” Clearly for “ظالم”= “ <i>injustice-doer</i> ” is <i>better</i> , as its <i>first and immediate</i> meaning is “ظالم”= “ <i>فاعل</i> ” “الظلم”= “ <i>injustice-doer</i> !” And كثير الظلم= الظلوم for <i>intensity</i> .
<i>Indigent</i>		The word “فقير” versus the “مسكين,” the “فقير” is the “ <i>indigent</i> ” = <i>lacking self-sufficiency</i> ; whereas the “مسكين” has <i>some</i> but <i>not</i> sufficient for <i>self-sufficiency</i> , as the “مسكين” they <i>possessed a ship</i> and they were <i>working</i> in the sea, as <i>Ayah</i> 18 of (S 18: 79), which states: “As however, the ship, so it was for poor, they work in the sea!” So the “مسكين” <i>possess some thing but not sufficient for their self-sufficiency</i> and <i>they are actively working to improve their lot</i> ! On the other hand, the “الفقراء” = the “ <i>indigents</i> ” who <i>lack self-sufficiency</i> and <i>not</i> doing much about it, <i>Ayah</i> 273 of (S2: 273) which says: “For the indigents who they (<i>had</i>) been straitened in Allah’s way, they can not strike in the Earth!” In another <i>Ayah</i> (S28:24) when <i>Mosa (Moses)</i> was very hungry, as he did not eat for days and prayed saying: “my Lord, verily I am for what You descended to me of <i>khayren</i> (<i>provision, desirable</i>) indigent!”
<i>ishraq</i>	الإشراق	The word “الإشراق” = “الإضاءة و انبساط الشمس على الأرض” see النتاج ! That means when the <i>sun fully shines over the Earth</i> ! This is <i>not</i> to be confused with “ <i>sunrise</i> ” = “البروغ” i.e. when the sun <i>first appears</i> like the crescent but <i>not</i> fully out! Thus, “الإشراق” = <i>full sunshine</i> !
<i>Isron/isran</i>	إصر إصرا	The word “ <i>isron</i> ” or “ <i>isran</i> ” or “ <i>isren</i> ” all mean the same, only grammatically deflected. Thus, “ <i>isron</i> ” has many meanings, among them: (1) the <i>severe and heavy burden</i> , that is <i>imposed</i> on a person which <i>he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else</i> ; (2) severe, heavy, <i>personal</i> , and <i>most burdensome</i> obligation; (3) imprisonment and restriction; (4) grave sin; (5) burdensome covenant.
<i>istafa</i>	إصطفى	The word “ <i>istafa</i> ”= “إصطفى” means He <i>affectionately selected a person or a faith</i> (i.e. on the basis of rationally observable criteria) for a <i>rather important mission</i> and that <i>such selection ceaselessly guarded by Allah (SWT)</i> !
<i>Istamta’a</i>	استمتع	He continuously sought and lengthily benefited the delight of (...).
<i>istawa</i>	استوى	The word “ <i>istawa</i> ” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5)

		took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that <i>in the case of Allah, the “bon” did He “istawu” is not knowable</i> , because there is <i>nothing to compare</i> Allah with to know the “bon” of His action!
<i>Jaheem</i>	الجحيم	The word “الجحيم” is proper noun, but it means <i>intensely blazing fire</i> ! See الراغب !
<i>jahleen</i>	الجاهلين	(S2:67) The word “jahleen” is <i>masculine, plural subjective noun</i> meaning <i>they that do what they should not</i> regardless of whether they <i>believe or not believe</i> the correctness of their doing!
<i>jabeleen</i>	جاهلين	The word “jabeleen” is <i>masculine, plural subjective noun</i> meaning <i>they that do what they should not</i> regardless of whether they <i>believe or not believe</i> the correctness of their doing! See الراغب !
<i>Jahil</i>	جاهل	Jester, ignorant.
<i>Jehad</i>	جهاد	The word “Jehad”= “جهاد,” has several meanings, among them: (1) earnestly exerting one’s utmost mental, physical, and possessional efforts fighting/striving in Allah’s cause, (2) stood fast to <i>submit</i> him/her self to Allah’s <i>criteria of prescription and proscriptions</i> i.e. according to the Sharey’ah Law; (3) fought in the cause (way) of Allah; (4) fought to defend the personal honor, property, relatives, home, or fellow Muslim.
<i>junah</i>	جناح	The word “جناح,” with a “fatba” on the “ج,” <i>literally</i> means “wing” or the “hand, from the tip of the fingers to the shoulder joint!” Since the “wing” or the “hand” are on <i>one side</i> ! But “جناح,” with a “dhammah” on the “ج,” is taken as if there is an <i>inclination</i> for sin or is the sin itself, or a “تضييق” =constraint! So, no “جناح”= no sin, in most case!
<i>Junoban or Janabah</i>	جنباً جنابة	The word “junban”= “جنباً” means having had <i>ejaculation</i> by <i>sexual intercourse</i> or <i>other means</i> , such as in a dream! When one is “junban”= “جنباً,” it said he has “janababi” “جنابة” or he is in the “ <i>great incidence</i> ,” as <i>opposed</i> to the “ <i>lesser incidence</i> ” when one breaks his “wodho’u”= <i>cleansing for prayer performance</i> .
<i>khadha</i>	خاض	The Arabic <i>tongue</i> expression: “خاض في الحديث”= “waded in the topic,” means <i>plunged</i> into discussing the topic <i>without knowledge</i> or <i>recklessly</i> ! Thus, those who rejected and derided Allah’s <i>Ayat</i> were <i>wading</i> in the topic
<i>kadheem</i>	كظيم	The word كظيم means “ <i>unrelentingly suppressing</i> ” one’s grief! But the word is an <i>intensified noun</i> = “suppressor” “كظيم” not “كاظم”
<i>kalalah</i>	كلالة	The Arabic word “kalalah”= “كلالة,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his <i>heirs</i> are “kalalah”= “كلالة,” (2) any deceased person who has no living biological parents, nor children, his <i>left property</i> is “kalalah”= “كلالة” The “kalalah”= “كلالة” is by “ <i>heir</i> ” or “ <i>heirs</i> ” or the <i>left</i> (after death) <i>property</i> . (3) Also, “kalalah”= “كلالة” is a noun for <i>other than father and son</i> of the heirs.
<i>kalla</i>	كلا	The word “kalla”= “كلا” has three meanings: (1) absolute negation, in the sense of deterring and reprimanding a claimer of some thing, (2) verily, truly, certainly, (3) yea, yes! See المعني لـ ابن هشام !
<i>Karhan/korhan</i>	كَرْهًا\كُرْهًا	The words “كَرْهًا,” with a <i>fat’ba</i> on the “ك” is the <i>dislike</i> which is <i>imposed</i> on one <i>by others</i> ; whereas “كُرْهًا,” with a <i>dhammah</i> on the “ك” is that <i>discomfiture</i> which one <i>imposes on own-self</i> , such taking of a <i>bitter medicine</i> for one’s own health!
<i>kareem</i>	كرم	The Arabic word “karramna” is made up of <i>two</i> words: “karram” and the pronoun “na,” referring to Allah. The word “Karram,” is in the <i>intensive</i> form, for <i>repetitive</i> for <i>multifarious</i> connotations and denotations, and is <i>rooted</i> in its etymological roots of “karoma” or “karema.” “Karoma” means <i>became</i> “kareem”= the <i>agent</i> or the <i>subject</i> of a verbal sentence (meaning <i>plentiful giver</i>). “Kareem” also means <i>he who is generously giving</i> good things, all things, <i>including</i> the bestowing

		of <i>nobleness</i> or the conferring of it. When the article “The” is affixed immediately <i>before</i> the word “<i>Kareem</i>”=“The <i>Kareem</i>” then it means <i>one</i> of the <i>all around most beautiful attributive names</i> of Allah! Thus, generosity <i>includes</i> honor (honorableness) <i>as a corollary</i>. But nobleness does <i>not necessarily</i> include generosity as part of it! The word “honored” is discussed in the next paragraph. In Arabic, <i>Sharraf</i>=honored=placed nobly, or considered to be noble or honorable, but <i>not necessarily coupled</i> with <i>giving</i> or <i>generous giving, per se</i>! Thus, if <i>Sharraf</i>=honored was intended by Allah, He would have certainly <i>used it</i>. Therefore, since there is <i>no</i> English word <i>corresponding</i> to the Arabic word “<i>karrama</i>” in the <i>Ayah</i> of S17:70, and some how having <i>omitted</i> the words “<i>and</i>” plus “<i>Laqad</i>,” those transistors hastily and for <i>lack of better proper</i> English word, they used the word “honored,” which is definitely <i>not only insufficient</i> but <i>deficient</i> to convey the <i>linguistic</i> meanings, implications, connotations and denotations of the word “<i>karram</i>,” especially in its <i>intensive</i> form. [See Section 26A and more so Section 27 for the <i>central</i> and <i>imperative</i> role of the <i>Arabic language in The Qur'an</i>]. Thus, that <i>substantially truncates</i> the texts, and <i>transposes</i> its parts, and changes its <i>textual</i> meaning! In the above <i>Ayah</i>, Allah says: <i>laqad karramna</i> (<i>verily already and affirmatively</i> We had <i>bestowed</i> Our generosity <i>and</i> granted <i>emplacement</i> in a noble status for prestige), i.e. given <i>abundance</i> to sate all needs <i>plus</i> <i>ennobled</i> to prestigious status. Thus, the <i>concepts</i> of “<i>and</i>,” “<i>already</i>,” “<i>affirmed</i>,” “<i>generosity</i>,” all are <i>lost</i>, if we were to settle for the above quoted <i>translations in this footnote</i> for this <i>generous Ayah</i>. Therefore, the translation as indicated in the main text above is better, as it translates the exalted lavisher <i>Ayah</i>, <i>closer</i> to its text, and hopefully (in the sight of Allah) more <i>completely</i> and <i>perfectly, en-sha-Allah, Amen</i>.
<i>Khaba’eth</i>	خبائث	The word “خبائث” is the plural feminine for “خبیثة,” meaning: (1) <i>she-adulterous</i> or <i>she-fornicator</i> , (2) the <i>colocynth</i> plant which produces <i>bitter fruit</i> or the <i>dodder</i> plant, which is produces <i>likewise fruits</i> ! (3) All the bad things.
<i>khafa</i>	خاف	^[185] Some Arabic linguists said that: “الخوف”= “!العلم” Thus, in this <i>Ayah</i> : “خاف” means “!علم” I believe that this “علم أو خوف” is really the <i>certainty</i> of the <i>presumed consequences</i> of not following Allah’s prescriptions and proscriptions with respect to the bequeather! See تاج العروس.
<i>khalaq</i>	خلاق	Good portion
<i>Khalifah</i>		The word “ <i>khalifah</i> ” has at least two, if not more, meanings: (1) vicegerent; (2) the one that <i>replaced</i> another who was <i>before</i> him. For example: Allah made <i>each generation to follow another</i> .
<i>khashyaton</i>	خشية	The word “خشية” or word “تخشى” = “ <i>reverential-fear</i> ” and “ <i>reverentially-fear</i> ,” respectively, as there is <i>no</i> single English word, to the best of my knowledge, to say “تخشى” or “!خشية” Similarly all the conjugations of these two words stand the same translation except for the applicable grammatical inflection in the given sentence!
<i>Khatayakum</i> <i>Khataon</i>	خطايكم خطأ	The word (a) “ <i>khatayakum</i> ” is <i>not</i> synonymous with (b) “ <i>khatey’atekum</i> ” as some translators tend to make the mistake! The former (a) is the result of <i>unintended</i> error or fault in the course of normally “ <i>permissible</i> ” action; whereas (b) is the result of <i>intended</i> action in course of <i>not permissible</i> action <i>in the first place</i> ! Thus, “ <i>khatayakum</i> ” is <i>plural masculine</i> , based on the singular word “ <i>khataon</i> ”= “خطأ”=error
<i>khatey’atekum</i> <i>Khatey’ah</i>	خطيئاتكم خطيئة	The word “ <i>khatey’atekum</i> ” is <i>plural masculine</i> , based on the word “ <i>khatey’ah</i> ”= “خطيئة.”= Violation
<i>khayren</i>	خير	The word “خير” = “ <i>khayron</i> ,” and grammatically inflected “ <i>khayren</i> ” or “ <i>kharan</i> ” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “!خير”
<i>Khayron</i>		The word “ <i>khayren</i> ” is really “ <i>khayr</i> ” suffixed by the “ <i>en</i> ” at the end of the word for Arabic grammatical nunnation, because of the prepositional letter من (of); and the word “ <i>khayr</i> ” has four <i>distinct</i> and <i>unrelated</i> meanings: (1) opposite of evil, e.g.: <i>useful</i> and <i>favorable</i> or <i>good things</i> or <i>happenings</i> ; (2) worthiness and goodness, (3) <i>better</i> , the adjective

		<i>comparative of good, (4) money, (5) a person who possesses lots of money or who is better than some other person in one way or other ways!</i>
<i>khollah</i>	خَلَّة	The word “خَلَّة” is “ultimate-faithful-friendship!” English as well as Arabic-English dictionaries almost <i>all do not</i> have an entry for “خَلَّة.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship!” Clearly <i>intimate</i> , although gives the sense of “closeness and sincerity” it also carries with it the <i>unacceptable</i> open expression of “sexual relation,” hence making such entry as <i>useless and invalid</i> in terms of “خَلَّة” as stated in The Qur’an. That is why I chose to express “خَلَّة” as “ultimate-faithful-friendship!”
<i>La-alla</i>		The Arabic words “la-alla”= <i>craving currently unavailable deed, perhaps abridges it; abridged by perhaps</i> ; “asa,”= <i>abridged by may</i> , and “layta,”= <i>craving longingly!</i> There is no proper English equivalent for any of the words, but only approximating them by abridging each, as aforementioned! The words are frequently used in The Qur’an. <i>Linguistically</i> , all are words or particles of <i>hope, craving, and uncertainty</i> . However, <i>explainers of The Qur’an</i> say both are particles of <i>certainty, if the action is from Allah</i> , realization of which is <i>always sure and definite</i> . The words are frequently used in The Qur’an.
<i>lamastom</i>	لامستم	The word “lamastum” has several meanings, among them: (1) touching; (2) euphemistically having had sexual intercourse.
<i>Laqad</i>	لَقَدْ	Already affirmatively bestowed our generosity to: In all English translations of the Noble Qur’an this author came across, translators of this <i>Ayah</i> invariably translated it around these two versions: “Verily We have honored the children of Adams.” Or, “We have indeed honored the sons of Adams.” Such translations are <i>insufficient</i> if not <i>deficient</i>, as they are <i>omissive</i> of “and” plus <i>very important</i> word <i>in the text</i> that carries <i>two</i> meanings. The word is “Laqad”! The words “<i>verily</i>” and “<i>in deed</i>,” are <i>not</i> good equivalents for “<i>laqad</i>.” That is because “<i>verily</i>” means <i>in truth; in fact; or with confidence; assuredly</i>. And “<i>indeed</i>” means: without a doubt, certainly. However, “<i>Laqad</i>” is made up of <i>two</i> functional words: “<i>La</i>” and “<i>qad</i>.” “<i>La</i>”=the article of <i>affirmation</i> of action; and “<i>qad</i>” the article of <i>termination</i> of action, corresponding to <i>already</i> in English. It (i.e. “<i>qad</i>”) also could mean: <i>may, might, at times, or some times</i> (meanings not applicable in this case)! In addition to that <i>omission</i> of “<i>laqad</i>,” they <i>unintentionally substantially truncate</i> the <i>Ayah</i>, as we shall show below. Consequently, they <i>inadvertently alter</i> its meaning! In part, <i>unjustifiably</i> they <i>dismiss</i> the <i>antecedent and primary portion</i> of the <i>Ayah</i>; and in another they <i>transpose and maintain</i> the <i>secondary portion</i> of the <i>Ayah</i>. In other words, by <i>omitting or transposing, inadvertently under-translate</i> the <i>Ayah</i>! Thus “<i>laqad</i>” means: <i>verily, already affirmatively...</i> The Arabic word “<i>karramna</i>” is made up of <i>two</i> words: “<i>karram</i>” and the pronoun “<i>na</i>,” referring to Allah. The word “<i>Karram</i>,” is in the <i>intensive tense</i> (case), for <i>repetitive or multifarious</i> actions, and is <i>rooted</i> in its etymological roots of “<i>karoma</i>” or “<i>karema</i>.” “<i>Karoma</i>” means <i>became</i> “<i>kareem</i>”= the <i>agent</i> or the <i>subject</i> of a verbal sentence (meaning <i>plentiful giver</i>). “<i>Kareem</i>” also means <i>that who is generous and bounteous, copiously and openhandedly giving</i> anything and everything, <i>including</i> the bestowing of <i>nobleness</i> or the conferring of <i>honorableness</i>. When the article “<i>The</i>” is affixed immediately <i>before</i> the word “<i>Kareem</i>”=“<i>The Kareem</i>”=one of the <i>all-beautiful attributive names</i> of Allah, Who is All-Giving abundantly and beyond bounds. Thus, generosity <i>includes</i> honor (honorableness) as a <i>corollary</i>. But nobleness or honorableness does <i>not necessarily</i> include generosity as part of it! The word “<i>honored</i>” is discussed in the next paragraph. In Arabic, <i>Sharraf</i>=honored=placed or considered to be noble or honorable, but <i>not necessarily coupled with giving or gift giving, per se, especially generous giving!</i> Thus, if <i>Sharraf</i>=honored was intended by Allah, He would have certainly <i>used it</i>. Therefore, since there is <i>no</i> English word <i>corresponding</i> to the Arabic

		word “ <i>karrama</i> ” in this <i>Ayah</i> , and some how having <i>omitted</i> the words “ <i>and</i> ” plus “ <i>Laqad</i> ,” those transistors hastily and for lack of <i>better</i> or <i>proper</i> English word, they used the word “honored,” which is definitely <i>not</i> only <i>insufficient</i> but <i>deficient</i> to convey the <i>linguistic</i> meanings, implications, connotations and denotations of the word “ <i>karram</i> ,” especially in its <i>intensive</i> form. In fact, that <i>substantially truncates</i> the texts, and <i>transposes</i> its parts and change <i>textual</i> meaning! In the above <i>Ayah</i> , Allah says: <i>laqad karramna</i> (We have <i>already affirmatively bestowed</i> Our generosity...), i.e. given <i>abundance</i> to sate all needs <i>and</i> granted <i>emplacement</i> in a noble ranking for prestige. Thus, the <i>concepts</i> of “ <i>and</i> ,” “ <i>already</i> ,” “ <i>affirmed</i> ,” “ <i>generosity</i> ,” all are <i>lost</i> , if we were to settle for the above quoted <i>translations in this footnote</i> for this <i>generous Ayah</i> . Therefore, the translation as indicated in the main text above is far better, as it translates the Noble <i>Ayah</i> , <i>completely</i> and hopefully (in the sight of Allah) <i>perfectly, en-sba-Allah, Amen</i> .
<i>lawla</i>	لو لا	This article “ <i>lawla</i> ” has <i>four distinct</i> meanings: (1) if followed by a <i>noun</i> , for a subject of a nominal sentence, it means a <i>negation</i> of action due to others; = <i>had it not been for</i> ; (2) if followed by a <i>verb</i> of the <i>present tense</i> or <i>its probability</i> , then it means (a) (طلب تحضيض) demand for prodding and urging for the action of the verb itself, = <i>will you not, why do not you</i> ; or (b) (طلب عرض) meaning polite and submissive request for the action in reference= <i>you should</i> ; (3) If followed by a <i>past tense</i> , then it is for reprimand and remorse= <i>why did not you, why have not you</i> ; (4) for inquisitiveness, as in: “لولا أخرتني إلى أجل قريب” = هلا See البصائر والتاج and المعلم بطرس البستاني by محيط المحيط
<i>lebas</i>	لباس	The word “لباس” <i>linguistically</i> has <i>myriads</i> of meanings, any of them (if not all) could apply here, especially <i>figuratively</i> speaking! Meanings such as: (1) spouse, (2) inner-clothing (i.e. the <i>under-wear</i> that <i>comes in direct contact with a bare-skin</i> , (3) dressing of the pudenda, (4) usufruct, (5) gratification, (6) wear, (7) protective dress, <i>vis-à-vis</i> heat/cold, (8) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision! See اللسان والبصائر! Also <i>figuratively</i> , it means (A) the <i>wife and husband</i> as hugging one another like the inner clothing; (B) They are means of prevention, for each other, from adultery; (C) The spouses are <i>comfort</i> and <i>tranquility</i> for each other; (D) They are cover for each other against all kinds of external lust; (E) They are private and exclusive for one another; (F) They are an adornment for each other; (G) They are to each other like a container, separating themselves as a unit from others in private way; (H) They are allowed to see each other private parts without any problem whatsoever; (I) Last but not least, there should be closeness between them in terms of age, educational background, linguistic, cultural and even social status!
<i>Ma = when^o</i>	ما	The particle “ما,” which <i>most</i> , if not <i>all</i> , translators either <i>ignore</i> (<i>intentionally or not</i>) or <i>misinterpret</i> as “of!” This particle according to the linguists and the majority of Qur’an commentators say that it is <i>extra</i> but meant to <i>intensify</i> the action it modifies! This author is among those who do <i>not</i> believe that there is a <i>single letter in The Qur’an that is extra per se</i> ! But surely this “ما” and some times “من” are for <i>intensification</i> ! Some tome it is referred to as “إما المصدرية”= <i>infinitive/indefinite article</i> ما to <i>infinitely intensify</i> what it modifies! Or some time as a*This “ما” = اسم لغير المميز = إستمفهام i.e. an <i>inquisitive-noun for non-distinctive entity</i> ! That is for <i>non-human/non-Jinn</i> ! See footnote for (S21:28) for <i>elaboration</i> !
<i>madbooran</i>	مدحورا	The word “ <i>madbooran</i> ”= “مدحورا” is a <i>masculine, singular, objective noun</i> , <i>no</i> English equivalent for it!
<i>mafrodhan</i>	مفروضا	The word “ <i>mafrodhan</i> ”= “مفروضا” is <i>masculine, objective noun</i> for which there is <i>no</i> English equivalent!

<i>maghdhoobe</i>	المغضوب	The word “المغضوب” is an <i>objective noun and postfixed</i> = “مفعول و مضاف اليه” So there <i>no</i> English equivalent for it, hence it’s <i>transliterated</i> as indicated above!
<i>makra</i>	المكر	The word “مكروا” from “المكر” which means <i>distracting (turning away) others from their original focus to another end, for good-end or bad-end, by means of excellent skill and profound discernment!</i> If such distraction is for <i>good end</i> then it is Allah’s “مكر” as Allah is <i>always</i> worthy of doing <i>none but good!</i> But if for a “bad end or ulterior motive” then it is a <i>bad</i> “مكر” which <i>could</i> be worthy of the human! See <i>الراغب</i> for the <i>definition</i> of “المكر”!
<i>manna</i>	منّ	Allah leveraged His <i>ne’amah</i> (all around sufficiency, surplus, good health and delight)!
<i>masjoor</i>	المسجور	The word “المسجور” has <i>several</i> meanings, including the <i>paradoxical</i> one! As “المسجور” means: the <i>filled/ the emptied / the kindled!</i>
<i>mathmooman</i>	مذموما	The word “mathmooman”= “مذموما” is a <i>masculine, singular, objective noun, no</i> English equivalent for it!
<i>Matta’a</i>	متاع	The Arabic word “متاع”= “mata’a” comes from the root word “مَتَعَ” = “matta’a” with many meanings, among them: (1) <i>resources of transitory worldly delight</i> (2) “Matta’a Allabo” that is Allah <i>prolonged</i> the life of some one for a very long time; “the rain <i>matta’a</i> ” the plants, i.e. made them to grow taller. (3) “matta’abo Allab” that is Allah allowed him to take advantage of the pleasures of any thing usable and favorable. (4) “Matta’a” his divorced wife, means gave her <i>met’ab</i> , i.e. the <i>Sharey’ab</i> prescribed provisions for the divorced wife after divorce. (5) The Qur’an the following <i>Ayah</i> describes the “mata’a” of this world as: “Beautified for people love (of) the lust from the women, and the offspring, and of the talents (<i>units of weight each equal to 1,200 ounces</i>) heaped of the gold and the silver, and the horses branded, and the cattle and the “ <i>harib</i> ” (<i>tilled, sowed and fruit producing land</i>); that is a “mata’a” of the life of the world; and with Allah (is) all-beautiful return.” (Qur’an 3:14)! See <i>Lexicon</i> attached to this <i>Translation</i> for an elaboration on this “Matta’a” means: (1) “Matta’a Allabo” means Allah prolonged the life of some one for a very long time; “the rain <i>Matta’a</i> ” the plants, i.e. made them to grow tall. (2) “Matta’abo Allab” means Allah allowed him to take advantage of the pleasures of any thing usable (such as furnishings) and desirable. “Matta’a” his divorced wife, means gave her <i>met’ab</i> , i.e. the <i>Sharey’ab</i> prescribed provisions after divorce. Therefore, “mata’a” means: taking temporary advantage of the worldly pleasures. 1. The word “متاع”= “mata’an” is rooted in the word “مَتَعَ” = “matta’a” with many meanings, among them: <i>resources of transitory worldly delight!</i> 2. The word “متاع” = “mata’an” has <i>many</i> meanings, among them: <i>furnishings, chattel, things for utility!</i>
<i>mawqothah</i>	موقوذة	<i>mawqothah</i> (<i>she-beaten-violently-to-death</i>).
<i>Meskeen/masa keen</i>	مسكين مساكين	The word “meskeen” its plural is “masakeen,” = the <i>possessor of some but not sufficient</i> means to <i>satisfy his needs and goes seeking to satisfy that!</i> According to the <i>Ayah</i> of (Q16:60): “As (<i>to</i>) the ship, so it “ was for (<i>possessors of some but insufficient self-sufficiency, so they seeks</i>) people working in the sea!” So the “meskeen” does possess some thing but not enough for self-sufficiency, so he goes seeking to make it up! See the “الفقير”= the <i>destitute poor!</i>
<i>Meygat, mawageet.</i>	ميقات موافيت	The word “meygat”= “ميقات” has several meanings: (1) designated time(s) and place(s), (2) a time span, (3) fixed phases of time (such as for the moon), (4) being on-time, (5) a place where pilgrims consecrate for their pilgrimage, (6) place of pilgrimage!
<i>moqennen</i>	موقنين	One of complete certainty.

<i>mozahzebe</i>	مُزَحِّحَه	The word “ <i>mozahzebe</i> ” is <i>deflected subject</i> of the past tense root word “ <i>zahaba</i> ”= “زَحَزَحَ” which means <i>moved the object back and forth or from side to side, usually gently, intending to budge or displace it</i> . Thus, “ <i>zahaba</i> ”= “زَحَزَحَ” means <i>displaced or moved away</i> from an original place.
<i>mubashshereen</i>	مُبَشِّرِينَ	The word “ <i>mubashshereen</i> ” is <i>masculine, plural, subjective noun</i> , meaning <i>proclaimers of good tiding</i> , with <i>no English equivalent</i> !
<i>mugarrafoon</i>	مُقَرَّبُونَ	The word “المقربون” is <i>masculine, plural, objective noun</i> , <i>no English equivalent</i> for it, so translated as “ <i>the ones-made-near</i> !”
<i>mugtasedab</i>	مُقْتَصِدَة	The word “ <i>mugtasedab</i> ” meaning <i>moderate</i> , i.e. <i>not engaged in exceeding the bounds by saying improper say regarding Jesus, or Mohammad upon both the peace!</i> Or they who said the proper say regarding Jesus and Mohammad upon both the peace! Or may be the <i>hypocrites</i> but <i>not jesters or scoffers</i> ! See القرطبي!
<i>muhdbaran</i>	محضرا	The word “ <i>muhdbaran</i> ”= “محضرا” is <i>passive objective noun</i> rooted in the past tense verb of “حضر” meaning: <i>was present at a time and place already known previously to the one present!</i> Such as the student in a classroom! In this case “ <i>muhdbaran</i> ”= “محضرا” means: <i>that which was made present!</i>
<i>Muhkamat</i>	محكمات	The <i>Muhkamat</i> are those that <i>address the Halal (the allowed) and the Haram (the disallowed) by the Sharey’ah Law, Islam; and also cover the Singularity of Allah and how to worship Him, according to the Sharey’ah Law</i> . The <i>Muhkamat</i> are the <i>Basis (“Mother”) of the Book, firmly constructed and are everlasting, and forever not subject to any change or never interpretation!</i>
<i>muhseneen</i>	محسنين	There is <i>no English word</i> for “المحسنين,” i.e. <i>renderers-of-all-around-beautiful-works!</i>
<i>Muhtadoon/muhtadeen/muhtadey</i>	مهتدون مهتدين مهتد	The word “مهتدون” is plural of “مهتدي,” for which there is <i>no exact English equivalent per se!</i> There is English equivalent for “الهادي” = “ <i>the aright-guider</i> ,” which is <i>different</i> from “المهتدي,” which is “ <i>he who found and accepted the aright-guidance!</i> ” So, the “ <i>muhtadee</i> ” and its plural is “ <i>muhtadoon</i> ” or “ <i>muhtadeen</i> ,” <i>grammatical inflections!</i>
<i>munkar</i>	منكر	The word “منكر” has several meanings: (1) any act which sound minds find it <i>objectionable or indecisive as to its objectionability</i> , and so the <i>Sharey’ah</i> decides upon it! (2) That which is not known. (3) That person who is canny (shrewd). (4) That <i>Hadeeth</i> which is narrated by a <i>single narrator</i> whose authority is <i>not sufficient</i> to bear him as necessary and sufficient! (5) That act which prohibited by the <i>Sharey’ah</i> ! Thus, “منكر” is “ <i>an act which is objectionable by instinct, reason or Sharey’ah prohibition!</i> ” In summary: <i>rationaly objectionable or Sharey’ah prohibited act.</i>
<i>munkhanegab</i>	مُنْخَنَقَة	<i>munkhanegab (she-strangled-to-death.</i>
<i>mutaraddeyab</i>	مُتَرَدِّدَة	<i>mutaraddeyab (she-died-by-falling-from-beight.</i>
<i>Mutashabehat</i>	متشابهات	The <i>Mutashabehat</i> <i>allegorical, and impart different meanings over time</i> , although similar in so many aspects, but <i>each imparts a meaning or multiple meanings over time!</i>
<i>Mutually/beguiling</i>	يُخَادِعُونَ	means they think they are <i>beguiling</i> but in fact they are <i>being beguiled simultaneously</i>
<i>Naba’a</i>	نَبَأ	For the Arabic word “ <i>naba’a</i> ”= “نَبَأ” plural <i>anba’a</i> there is <i>no English equivalent!</i> As it is (1) a <i>singular noun</i> ; and (2) it means: “ <i>significant-and-availing-news</i> ,” not just any news! Its avail is <i>its useful knowledge!</i> And (3) to denote such a <i>singularity</i> as well as the <i>significance</i> and <i>avail</i> , and for <i>lack of a better word</i> , I chose to <i>transliterate</i> and explain by saying: “ <i>piece-of-significant-and-availing-news</i> ,” as the word “ <i>news</i> ” <i>per se</i> is a <i>plural noun</i> and is <i>very inadequate</i> to convey the نَبَأ Clearly the word “ <i>tiding</i> ”= “خبر” is <i>unfit</i> , as it <i>primarily</i> denotes simple “ <i>information</i> ,” and “ <i>تِبْأ</i> ” denotes and <i>connotes more momentous information!</i> See الراغب!
<i>Nasara</i>		This word “ <i>nasara</i> ,” plural <i>masculine</i> , is equivalent to the word “ <i>Nazarenes</i> ” (i.e. <i>believers in the message of Jesus of Nazareth</i>).

		(Matthew 2:23) of the New Testament (NT) speaks of <i>Nazarene</i> , and also other “Gospels” speak of <i>Nazerens</i> , which are <i>different</i> from <i>Nazirite</i> . Present day Christians <i>may</i> or <i>may not</i> be “ <i>nasara</i> ,” as <i>most</i> of them do believe in “ <i>The Trinity</i> .” The Qur’an clearly says about “The Trinitarians:” “ <i>certainly disbelieved those who say that Allah is the Third of Three...</i> ” (S 5:73). The “ <i>nasara</i> ,”= <i>Nazerens</i> , who are <i>not</i> equal to the <i>Nazirites</i> , referred to in the OT, e.g. (Judg.13:7) and are the followers of “ <i>Yahweh</i> .”
<i>Nasl</i>		The Arabic word “ <i>nasl</i> ” means: (1) the <i>son</i> or <i>daughter</i> ; (2) the offsprings; (3) <i>birth</i> or <i>place of birth</i> . However, the Arabic <i>proverbial</i> phrase: “the <i>harth</i> and the <i>nasl</i> ” is a <i>metonymy</i> (figure of speech) for women and children. Thus in the above <i>Ayah</i> , and Allah knows best, the retreater hasten to destroys the women and the children!
<i>nattebah</i>	نطيحة	<i>nattebah</i> (<i>sbe-killed-by-the-goring-of-the-born</i>).
<i>Nay, rather</i>	بل	Rather
<i>Ne’amah/boon</i>	نعمة	The word “ <i>نعمة</i> ,” has no exact English equivalent <i>per se</i> , but the <i>next best approximation</i> for it is “ <i>boon</i> ,” as “ <i>نعمة</i> ” means: (1) a <i>feminine gender noun</i> denoting the <i>few</i> and the <i>multitudes</i> , (2) <i>salvation</i> ; (3) <i>good condition all around</i> ; and (4) <i>the aright-guidance to Islam</i> ! The best example of (1) and (3) above is: “And if you (<i>were to</i>) count Allah’s <i>ne’amah</i> (<i>boon</i>) not [<i>you</i>] statistically-reckon it!” Clearly statistically-reckon means <i>account for every thing from all aspects</i> ! And best example of (2) and (4) above is: the salvation of Israel’s sons vis-à-vis Pharaoh and his folks and what Allah did with respect to both and Allah’s emphasis that religion by Allah’s Rule is Islam, as well elucidated by two significant <i>Ayat</i> : “ <i>Verihy, the religion enda (by rule of) Allah (is) the Islam!</i> ” (3:19). Also, the Qur’an says: “ <i>So, never you die except while you (are) Muslims.</i> ” (S 2: 132).” See الراغب و اللسان و، البصائر و القرطبي
<i>nusabbeho</i>	نسيح	The word “ <i>nusabbeho</i> ,” means: <i>we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around!</i>
<i>nussarrefo</i>	نصرف	Variegate
Of		The word “of” here <i>implies remarkable significance, connoting</i> , and Allah knows best, that <i>all</i> the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a <i>fraction</i> of a <i>much larger whole</i> in this world and the Hereafter, in the treasure of Allah. Thus, it is <i>important</i> to note here the phrase “of so and so.” If a person is a “ <i>wrong-doer</i> ” or “ <i>of wrong-doers</i> ” the two have <i>significant differences</i> . The “ <i>wrong-doer</i> ” could have done the wrong doing once or so; but “ <i>of wrong-doers</i> ” signifies <i>frequent and continual wrongdoing by the wrong doer!</i>
<i>Ojaj</i>	أجاج	The word “ <i>أجاج</i> ” means <i>salty</i> , and <i>bitter-hot</i> ! For definition of “ <i>أجاج</i> ” see الراغب !
<i>okola</i>	أكل	The word “ <i>okola</i> ” = “ <i>أكل</i> ” is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the taste of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit! In this great <i>Ayah</i> , and Allah knows best, the first three apply!
<i>Oshreboo</i>	أشربوا	The Arabic expression “ <i>oshreboo</i> ,” constructed in the passive, and translated into “ <i>were made to drink</i> ” means increased their love of. Hence, in this instance, and Allah knows best, in their hearts they increased their loves of the calf.
Pardon	عفا	1. <i>Pardon</i> more <i>strongly</i> implies release from the liability for or penalty entailed by an offense. 2. To release (a person) from punishment; exempt from penalty. 3. In Arabic the word عفا has several meanings: (1) erased effaced the imprints or the traces of; (2) the most “ <i>halal</i> ” (allowed by Islamic <i>Shareey’ah</i>) and the best of wealth; (3) the best of any thing and the most

		excellent part of it; (4) the remaining portion of; (5) the courteous act of virtue by Islamic standard; (6) the munificence.
Forgiveness	الغفران	1. To excuse for a fault or an offense; pardon. 2. To renounce anger or resentment against. 3. To absolve from payment of (a debt, for example). 4. To <i>forgive</i> is to grant pardon without harboring resentment. (5) In Arabic the word غفر means: (1) covered; (2) concealed; (3) pardoned. Excuse: السماح To <i>excuse</i> is to pass over a mistake or fault without demanding punishment or redress. In Arabic the word سمح means:
Condone	صفح	(1) was generous; (2) was rather easy with; (3) released from the liability for or penalty entailed by an offense. (1) is to <i>overlook</i> an offense, usually a serious one; the word often suggests <i>tacit forgiveness</i> . (2) In Arabic the word صفح means: (1) turned away from an offense; (2) and released from the liability for or penalty entailed by an offense.
Pardon		Strongly implies release from liability for or penalty entailed by an offense. In Arabic the word: “عفا” means erased its imprints of an offense or defaced it so as not to be recognized; and thus, did not punish for it.
Prayer	الصلاة	Prayer in Islam has <i>two specific and distinct</i> meanings: (a) <i>Linguistic</i> and (b) <i>jurisdictional Shar’ee</i> , based on the <i>Sharey’ah Lam</i>). Linguistically it means simple invocation or supplication. But the jurisdictional meaning has a <i>prescribed and specific</i> form. See the <i>Lexicon</i> attached to this <i>Translation</i> !
Poor	مسكين	The word “فقير” versus the “مسكين,” the “فقير” is the “ <i>indigent</i> ” = <i>lacking self-sufficiency</i> ; whereas the “مسكين” has <i>some but not sufficient</i> for <i>self-sufficiency</i> , as the “مساكين” they <i>possessed a ship</i> and they were <i>working</i> in the sea, as <i>Ayah</i> 18 of (Q 18: 79), which states: “As however, the ship, so it “ was for poor, they work in the seal.” So the “مساكين” <i>possess some thing but not sufficient for their self-sufficiency</i> and <i>they are actively working to improve their lot</i> ! On the other hand, the “الفقراء” = the “ <i>indigents</i> ” who <i>lack self-sufficiency</i> and <i>not</i> doing much about it, <i>Ayah</i> 273 of (Q2: 273) which says: “For the indigents who they (<i>bad</i>) been straitened in Allah’s way, they can not strike in the Earth!” In another <i>Ayah</i> (S28:24) when <i>Mosa (Moses)</i> was very hungry, as he did not eat for days and prayed saying: “my Lord, verily I am for what You descended to me of <i>khayren (provision, desirable)</i> indigent!”
qadha	قضى	The word “قضى” has <i>more than a dozen</i> meanings, if the subject participle connected to it is Allah, then it means either “ <i>decrees/ decreed-/ decreeing,</i> ” or “ <i>reveals/ revealed/ revealing!</i> ” If the <i>subject participle</i> is a <i>human</i> , then it means: “ <i>judges/ ends/ concludes-/ completes/ finishes/ attains</i> ” (or the verbal inflections of these verbs)! However, followed by a <i>prepositional particle</i> then its meaning derives from that! For example: (a) “قضى عليه” = killed him; (b) “قضى فيه” = rendered a judgment concerning it; (c) “قضى اليه” = revealed to him; (d) “قضى منه” = attained his purpose out of him; (e) “قضى عنه” rendered a service on his behalf! In this great <i>Ayah</i> , the meaning is: killed him!
Qahir	قاهر	Possessor of power, Subduer, Conqueror.
Qeblah		means the direction to which a person moves towards or faces; however, in Islam it is the direction to which all Muslims face during their five daily Prayers or any time the perform such a Prayer, which towards the Ka’abah in Makkah
qestt	القسط	The Arabic word “القسط” is <i>not</i> just “ <i>justice</i> ” = “العدل.” Thus, “القسط” is <i>absolute justice</i> , post <i>immediate</i> removal of injustice. The word “ <i>aqsat</i> ” = “اقسط” is based on the root word “ <i>qasata</i> ” = “قَسَطَ” meaning: (1) was

		<i>absolutely just, i.e. by the balance, not a hair of difference!</i> (2) Justice <i>per se</i> , could be rendered by <i>mutual consent</i> between the disputing parties, if one party gives <i>up</i> or <i>in</i> for the <i>sake of agreement</i> . But in terms of (1) the “balance” is the judge; every party receives its absolute dues, leaving no room for any compromise!
Qurrata Ayn	قَرّة عين	The <i>Qur’anic</i> statement “قَرّة عين” is considered to be a <i>rather lofty and elegant</i> and it is <i>Arabic tongue expression</i> , meaning the eyes’ tears have “cooled,” and <i>ceased to flow</i> and <i>became quiet and still</i> , rejoicing for what it saw! In other word: the one with such eyes became rather happy!
Ra’afah Rahmah	رأفة رحمة	The word “رؤوف” of “الرأفة” which is more <i>intensive</i> than “الرحمة,” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient! While “الرأفة” is <i>in addition</i> to “الرحمة” it involves <i>protecting against any possible undesirable happening to the recipient</i> ! Hence, “الرأفة” is a <i>protective-mercy</i> ! See اللتاج!
<i>ra’eana</i>	راعنا	See <i>Ayah</i> 104 of <i>Al-Bagara</i> footnote to which the Muslims were instructed <i>not</i> use. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The <i>second</i> meaning is: (you) hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).
<i>ra’ena</i>	راعنا	The word “ <i>ra’ena</i> ” has <i>two distinct</i> meanings, depending on how the <i>emphasis</i> is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The <i>second</i> meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by <i>twisting</i> their tongue <i>almost imperceptive way</i> to mean the <i>second</i> meaning. Thus, the believers were commanded by this <i>Ayah</i> to avoid this word, as it is associated with the <i>second</i> meaning; and instead to substitute it with the word “ <i>undburna</i> ,” see footnote 104 next.
Ra’ina		The word “ <i>ra’ina</i> ” has <i>two distinct</i> meanings, depending on how the <i>emphasis</i> is placed at the end of the word. One meaning: is: consider us, by way of being kind and considerate. The <i>second</i> meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by <i>twisting</i> their tongue slightly to mean the <i>second</i> meaning. Thus, the believers were commanded by this <i>Ayah</i> to avoid this word and instead to substitute it with the word “ <i>undburna</i> ,” see footnote 55 next.
Radda	يردون	The word “يردون” is rooted in “رد” meaning <i>forthwith return</i> ; example the greeting must be “ <i>forthwith retuned</i> ,” The <i>Qur’an</i> says: “ <i>And when (had) been greeted you ٢ by a greeting, ٣ then you ٢ greet by better than it ٣ or you ٢ forthwith return it ٣.</i> ” (S 4:86).
rafatho	الرفث	The word “رفث” means: (1) <i>sexual intercourse, talk about it</i> , (2) <i>vulgarity leading to it</i> , (3) <i>filth</i> .
ragheba	رغب	The Arabic word “يرغب” assumes <i>different</i> meaning, depending on how it is <i>prefixed</i> by various prepositional articles! For example: “يرغب” <i>not</i> prefixed by any article= <i>desire, like</i> ! However, “يرغب عن”= <i>desire off, averts</i> , or “يرغب في”= <i>likes</i> , or “يرغب إلى”= <i>asked and beseeched</i> , or “يرغب ب”= <i>prefers</i> !
<i>Ar-Rahman/ Ar-Rabeem</i>	الرحمن	This is a <i>unique</i> and an <i>exclusive proper</i> name of Allah! It is also <i>one</i> of the most beautiful other <i>attributive</i> names of Allah. Various <i>Qur’an-commentators</i> have a <i>lot</i> to say about this <i>proper</i> name, the <i>sum and essence</i> of it <i>all</i> is as follows: as a <i>proper</i> name of Allah. The <i>Ayah</i> (S 17:110) says: “Say [you ٤]: you ٤ invoke Allah or you ٤ invoke <i>Ar -Rahman</i> , whom* indeed you ٤ invoke so for Him (are) the names the <i>husna</i> (most-all-around-beautiful)!” <i>Ar-Rahman</i> indicates <i>favor and help, clemency and generosity, goodwill and mercy</i> to <i>all</i> Allah’s creatures (including even the <i>atheists</i>) <i>in this world</i> . As a <i>proper</i> name <i>Ar-Rahman</i> is <i>not</i> translatable <i>per se</i> ! However it is used when <i>exhortation</i> by <i>admonition</i> or <i>reprimand</i> are called for! Moreover, <i>associated</i> with and <i>simultaneous</i> to such <i>exhortation</i> is a reminder that <i>Ar-Rahman</i> implies <i>hope, help, favor, and goodwill mercy</i> towards the one or ones being exhorted by

		such admonition! For a <i>contrast</i> see the next footnote regarding <i>Ar-Rabeem</i> ! On the other hand “ <i>Ar-Rabeem</i> ”=“الرحيم” is <i>one</i> of Allah’s the <i>busna</i> (<i>most-all-around-beautiful</i>) attributive names! Without the definitive article, “ <i>Ar-</i> ” = <i>The</i> , the word “ <i>Rabeem</i> ” means “ <i>multitudinous mercy doer!</i> ” So, as such <i>anyone</i> who is a <i>multitudinous mercy doer can share</i> such a characterization! So “ <i>Rabeem</i> ” is an attributive trait which can be said of <i>any one</i> who so deserve it!
<i>Ar-Rahmah/ Ar-Rabeem</i>	الرحيم الرحمة	The word “أرحام” rooted in “رحم,” from “الرحمة” which is “ <i>forgiveness, sympathy, and mercy</i> ” and rooted in <i>all that</i> is the “رَحِمَ” = “ <i>womb!</i> ” Thus, <i>one’s relatives</i> from the <i>mother’s side</i> are “أرحام,” as <i>they related through the same womb!</i> See البصائر! However, stated in “اللسان” the “ <i>relatives</i> ” from the <i>father’s side</i> “أقارب,” are also “أرحام,” I believe because <i>all are rooted in</i> “الرحمة,” hence all are “أرحام”
<i>rajeem</i>	رجيم	<i>rajeem</i> (<i>he who is ever multitudinously stoned/ cursed</i>)
<i>raqeem’s</i>	رقيم	The word “ <i>arraqeem</i> ”=“الرقيم” has several meanings, among them: (1) the <i>village</i> of the “ <i>people of the cave,</i> ” their <i>mountain</i> , their <i>dog</i> , or their <i>valley</i> , (2) a <i>lead tablet wherein inscribed their names, faith, and why they secluded themselves</i> , (3) <i>coded inscription</i> .
<i>rasekhoona</i>	الرّاسخون	The word “ <i>rasekhoona</i> ” is a <i>subjective, masculine, plural noun</i> for which there is <i>no English equivalent</i> , meaning: they that are <i>firmly established ones!</i>
<i>Rasheed</i>	رشيد	<i>Maturely discerner and adherer to the right!</i>
<i>Ratification</i>		ميثاق ratified covenant
<i>Raybon/Shakkon</i>	ريب شك	The Arabic word “ريب”=Suspicion and “يشك”=Doubt both <i>share</i> some <i>common ground</i> but are <i>not synonymous</i> . Most, if not <i>all</i> translators, save this translator, use “شك” when they should be using “ريب” instead! If “شك” were to be the correct one, the Noble Qur’an would have used it! Perhaps, being not Arabs or <i>not having sufficient linguistic distinction</i> between the two meanings, that are rather <i>different</i> , is the problem! Doubt is a state of <i>indecision</i> between two or more situations <i>with no fear or malign intent</i> associated with such a doubt. Suspicion on the other hand is <i>doubt with preponderance</i> of “ <i>some thing wrong</i> ” inducing <i>fear, malign intent and so caution</i> and may be even <i>aversion</i> in the <i>mind</i> or <i>attitude</i> of the suspecting person; all that is on the <i>flimsiest of evidence</i> or in fact <i>without any proof whatsoever!</i> So, “ريب” and “شك” <i>share some aspects but each is distinct!</i> In fact there is a <i>suspicious doubt</i> or <i>doubtful suspicions!</i>
<i>rebbeyoun</i>	رَبَّيُون	The word “ <i>rebbeyoun</i> ”=“رَبَّيُون” according to at-Tabari and others, “ <i>rebbeyoun</i> ”=“رَبَّيُون” means <i>many multitudes</i> ; and Ibn Abbas, at-Tabari narrates, <i>multitudes</i> , or <i>men of knowledge!</i> Whereas others, again at-Tabari narrates: “ <i>rebbeyoun</i> ”=“رَبَّيُون” means <i>followers</i> versus “رَبَّانِيُون” meaning the <i>chiefs!</i>
<i>Rejza</i>		Is a word with many meanings, such as: <i>varieties of calamities, any abomination, and impurity</i> . Also it means and “ <i>idol</i> ” or the “ <i>sin</i> ” or the <i>ultimate consequence of a sin</i> which is its <i>punishment!</i>
<i>Retreatnats</i>	عاكفون	[The word “ <i>retreatants</i> ”=“عاكفون” in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study.
<i>Righteous deed</i>	عمل صالح	Any good deed by <i>Sharey’ah</i> standard!
<i>Ru’ab</i>	رُعَب	Sudden and strong fear that fills the heart
<i>Ruh/ ar-Rooh</i>		It is stated in “اللسان” for the word “ <i>ar-Rooh</i> ” and “ <i>ar-Rawh</i> ” two <i>distinct</i> meanings: (1) <i>mercy</i> and (2) <i>Isa, son of Mary (Jesus)!</i> However, “ <i>ar-Rooh</i> ” (<i>the Rooh</i>) there are at least <i>ten</i> distinct meanings: (1) <i>mercy</i> , (2) <i>soul</i> , (3) <i>the Qur’an</i> , (4) <i>the revelation</i> (Qur’an or any other message), (5) <i>the Command</i> , (6) <i>the individual entity</i> , (7) <i>the rejoicing</i> (8) <i>creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans, and</i> (9) <i>the fresh breeze</i> , and (10) <i>rest!</i> Jesus, by command of Allah: “ <i>be</i> ” and he became!

<i>Ruhe-el-Qudis</i>		The angle of revelation, Gabriel, peace be upon him.
<i>rushdan</i>	رشدا	The word “رشد” means: (1) <i>maturity</i> , i.e. reaching the age of say 16-18 and above, (2) <i>recognition of good and bad, right and wrong</i> , (3) <i>constant adherence to what is right</i> , (4) <i>cognizance of the consequences of any given situation and avoidance of the undesirable results!</i> Thus, “رشد” in summary: <i>discernment of maturity which always concatenate strict adherence to what is right.</i>
<i>Sa’aa</i>	سعى	The word “سعى” has <i>several</i> meanings, <i>depending on the context</i> : (1) “بمعنى عدا” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. <i>he made conscientious or concerted effort toward an end</i> ; (4) “بمعنى قصد” intentionally treaded! Thus from “a” we infer agility and vigor of gait! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم”! See اللسان, and الصائر!
<i>sabar</i>	صبر	There is <i>no</i> English word for the verb “صبر” and its conjugates! So, the closest is to say: “ <i>held-on-patiently!</i> ”
<i>sabaro</i>	صبروا	(a) “كانوا صبر أو كانوا صابرين!” In fact the <i>entire</i> Qur’an does <i>not</i> have such expression as: “كانوا صبر أو كانوا صابرين” (b) To use the verb “sabaro”= “صبروا” means they <i>practiced</i> the patience <i>at that time</i> , i.e. the time they were described to be doing it! <i>Additionally</i> to use expression (a) <i>possibly</i> gives the impression of the fact <i>that the practice of patience</i> is an <i>ongoing characteristic</i> of them, which <i>may</i> or <i>may not</i> be the case! Therefore “were patient” is surely an <i>incorrect</i> expression for (b) the Arabic <i>past tense verb</i> : “sabaro”=“صبروا”! Hence, the need for “sabaro” with the parenthetical explanation, as so stated above in this Ayah, is necessary!
<i>Sabeen</i>	الصابئة	This word “sabeen” refers to, and Allah knows best, to those people who used to live in Musal (Iraq) and bore witness that there is no deity but Allah; and their Book is <i>Az-Zaboor</i> , The Psalms of the <i>Sabians</i> . They were not Jews, nor <i>Nazarens</i> , nor Christians.
<i>sadaqa</i>	صدق	In English there is <i>no</i> verb for the word “true” in the sense of <i>telling the truth!</i> Yes, we can say “trued” but this means some <i>thing entirely different</i> than telling the truth, as it means <i>to make it balanced, level, or square!</i> This fact becomes more significant with the respect to “sadeq”=“صادق” =he who tells the truth, not once but constantly, i.e. he is <i>ever-practicer</i> of the truth!
<i>saeed</i>	سعيد	Fortunate one!
<i>saibah</i>	سائبة	The “saibah”= “سائبة” rooted in “ساب” meaning: “let go, not attended!” Thus, it is a <i>she-camel</i> , mother of the “ <i>babeyrah</i> .” It was the pagan Arabs’ custom that when a <i>she-camel</i> give <i>ten births</i> , <i>all of which were female offsprings</i> , such a <i>she-camel</i> is <i>let loose</i> , neither its milk used nor that it be used to carry anything! When it dies, then the males and females can eat its meat!
<i>Sakeynah</i>	سكينة	Calmness from fear that is actually happening, i.e. in progress.
<i>Samecon</i>	سميع	The word <i>a</i> has more than a single meaning, such as: (a) <i>The Acute-Hearer</i> , (b) <i>The Enabler of others to hear</i> , (c) <i>Favorable responder to prayer!</i> See البصائر للفيروزبادي
<i>Saqwwahunna.</i>		The word “ <i>sanwahunna</i> ” is made up of two parts, the word “ <i>sanwa</i> ” and the pronoun “ <i>hunna</i> .” The word “ <i>sanwa</i> ” means: <i>made qualitatively perfect, quantitatively complete, and proportionally balanced.</i>
<i>saraf</i>	صرف	The word “saraf”=“صرف” has <i>many</i> meanings: (1) expended; (2) exchanged the currency; (3) let go; (4) got rid of; (5) averted the undesirable occurrence; (6) discharged the appointee; (7) put in flight,

		i.e. retreat, routed.
Sarra		Joy, delight, pleasure, gladness, enjoyment.
<i>sawwahunna</i>	سَوَّاهُنَّ	The word “ <i>sawwahunna</i> ” is made up of <i>two parts</i> , the word “ <i>sawwa</i> ” and the pronoun “ <i>hunna</i> .” The word “ <i>sawwa</i> ” has many meanings: (1) made <i>qualitatively perfect, quantitatively complete, and proportionally balanced</i> . (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “ <i>hunna</i> ”= them, a <i>feminine plural</i>
Sayye’ah Khateyah	سيئة، خطيئة	Is an act that is ugly, or evil, or abominable, or foul, or unseemly, or unsightly. An <i>error</i> or a <i>misdeed</i> for some thing <i>not</i> allowed to begin with, such lying or cheating. On the other hand “ <i>khateyah</i> ” is a <i>mistake</i> , for doing some thing <i>not</i> to done among permissible things, hurting some one as one is waking!
Seddeqah/Sed deeq	صديقة صديق	The word “ <i>seddiqah</i> ”= “ <i>صديقة</i> ” is the feminine of “ <i>seddiq</i> ”= “ <i>صديق</i> ,” meaning that person who <i>readily believes</i> or who is <i>indeed steadfast affirmers and practicer of the truth</i> . The “ <i>seddiq</i> ”= “ <i>صديق</i> ,” is a title for <i>Abu Baker</i> , The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet <i>Job</i> and prophet <i>Joseph</i> .
<i>seddiqah</i>	صديقة	The word “ <i>seddiqah</i> ”= “ <i>صديقة</i> ” is the feminine of “ <i>seddiq</i> ”= “ <i>صديق</i> ,” meaning that person who <i>readily believes</i> or who is <i>indeed steadfast affirmers and practicer of the truth</i> . The “ <i>seddiq</i> ”= “ <i>صديق</i> ,” is a title for <i>Abu Baker</i> , The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet <i>Job</i> and prophet <i>Joseph</i> .
Seen	س	The <i>extra letter</i> “س” (i.e. this “س” is <i>not a basic part</i> of a verb itself) when <i>affixed</i> to a verb! So when <i>affixed</i> to a verb it describes <i>one of five possibilities</i> as follows: (1) to mean <i>imminent action</i> (2) <i>seek</i> , as for example “يستغفر، يستفسر، يستغيث” = “ <i>seek forgiveness, seek explanation, seek help</i> ” respectively; (3) <i>deem</i> , as for example “يستضعف، يستصغر، يستكبر”= “ <i>deem</i> weakling, <i>deem</i> little, <i>deem</i> big” respectively; (4) <i>affirmably</i> , as for example “يستعبد، يستهزئ، يستعجب” = <i>affirmably self-exalting, affirmably jests, affirm</i> enslaving respectively! (5) The س versus ث=ث for <i>delayed action</i> ! See القواميس و كتب اللغة!
<i>shagao</i>	شَقُوا	They who became misfortunate!
<i>shaqeyyon</i>	شَقِي	One who is misfortunate!
Sibghata Allah		The Arabic phrase “ <i>Sibghata Allah</i> ,” is made up of two words: (1) “ <i>Sibghata</i> ” literally meaning (a) dye, (b) creed or religion, (c) natural creation of Allah; (2) Allah.
<i>soedo</i>	سُعدُوا	Ones who were made fortunate!
Sons	بني	The word “بني” is the plural for “ابن,” which means “ <i>son</i> ,” <i>not child per se</i> , as <i>child</i> could mean <i>male</i> or <i>female</i> ! However, it is <i>rather common</i> for The Qur’an to address the <i>male</i> gender but means a <i>definite inclusion</i> of the <i>female</i> gender for the intention of the message! For example: O, you <i>be-believers</i> ! Some time, <i>specifically</i> addressing <i>each</i> individually, as: O, <i>be-believers</i> and <i>she-believers</i> ! Hence, to be contextually correct we should say: “O, <i>sons</i> of Israel,” not “ <i>children</i> of Israel!” But clearly, although the statements address the <i>male</i> gender of Israel’s offspring, in the <i>persons</i> of his <i>sons</i> , the <i>female</i> gender is included <i>vis-à-vis</i> the message conveyed!
Soo	سوء	Wickedness/foulness
<i>sooa</i>	سوء	The <i>evil-deed</i> , which is ugly, or abominable, or foul, or unseemly, or unsightly.
subhan	سبحان	<i>We perceive Allah as excelling in all good qualities and Transcends He above all shortcomings</i>
subhanaka	سبحانك	The word “ <i>subhanaka</i> ”= “سبحانك” has <i>no English equivalent</i> ! Wherever this word, or its associates (such as “سبحان” or “سبحانه”) occur all are

<i>Taqabbal'</i>	تَقَبَّلَ	The Arabic word used in The Qur'an is " <i>taqabbal</i> ," not " <i>eqbal</i> "=accept. Thus, " <i>taqabbal</i> " means accept with <i>clemency or merciful patience</i> , as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be <i>fully worthy</i> of Allah's acceptance; or the work itself is somewhat <i>deficient, not perfect and complete</i> ! So, Allah is besought to accept it <i>as is</i> , with the already known <i>shortcomings</i> it may have therein! So Allah accepts it <i>by His clemency</i> ! Thus, تَقَبَّلَ = <i>clemently accepts</i> !
<i>Taqwa</i>	تَقْوَى	Thus, the word " <i>taqwa</i> " evolved and became <i>more significant religious term</i> , meaning: (1) <i>adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure</i> . (2) It is <i>guarding and protecting</i> against any <i>undesirable outcome</i> . There is no English equivalent for " <i>taqwa</i> ." However, <i>piety</i> is perhaps the closest. But <i>piety</i> is a noun, i.e. <i>cannot</i> be conjugated. But " <i>taqwa</i> " is rooted in the Arabic verb " <i>waqa</i> ," which grammatically can be conjugated in various forms to fit the need; thus, " <i>taqwa</i> " is more <i>designative and advantageous</i> to use.
<i>Tataqoon</i>	تَتَّقُونَ	The word " <i>tataqoon</i> ," <i>you, in the future tense, plural, masculine</i> , of " <i>taqwa</i> ," based on the Arabic word " <i>waqa</i> ," <i>linguistically meaning: took all the precautions to secure and protect (any thing) from any harm</i> . Hence, " <i>tattaqoon</i> " means: <i>you are to endeavor to guard against Allah's displeasure by adhering to His Criteria of prescription and proscription and to obtain His pleasure instead</i> .
<i>Tatmaenno</i>	تَطْمَئِنُّ	The word "تَطْمَئِنُّ" for "طَمَئِينَةٌ," is the <i>feminine, present tense, rooted in the word "طَمَأَنَّ"</i> = the past tense, meaning: <i>assured the heart with respect to the personal belief</i> . "طَمَئِينَةٌ," is not synonymous with the words: "سَكِينَةٌ" or "أَمِنْ," check both respectively in this <i>Lexicon</i> .
<i>tayammamo</i>	التَّيَمَّمَ	<i>you strike a clean soil with the palms of the two hands and wiped the face and hands</i>
<i>Tayammum</i>	التَّيَمُّم	Due to lack of water making <i>ablution</i> for the Prayer, by striking a clean soil with the palms of the two hands and wiping the face and hands.
<i>Tayyebat</i>	طَيِّبَات	<i>Varieties of good goods</i> The word " <i>tayyebat</i> ," is <i>plural, feminine, subjective noun</i> , meaning all things that are " <i>benefiting and are legitimates</i> !" Clearly there is <i>no English equivalent</i> for it! Remarkably all the " <i>tayyebat</i> " to be eaten are " <i>feminine</i> " in gender in Arabic! For example: (الأنعام), (النعم), (الأرزاق), (المأكولات), and even the (المشروبات), which could be included in the (مأكولات), as most of the constituents of the (مأكولات) are (مشروبات)! So no wonder they are " <i>tayyebat</i> " and <i>not "tayyebey!"</i>
<i>thalekum</i>	ذَلِكُمْ	There is <i>no English word</i> to mean "ذَلِكُمْ" noun indicative to mean <i>furthest and high ranking</i> ! This " <i>thalekum</i> "= "ذَلِكُمْ" is made up of <i>three distinct components</i> : (1) the particle "ذَا" = the <i>demonstrative pronoun</i> for the <i>singular, masculine, for the animate or the inanimate</i> , (2) the "ل، لام البعد" = for the " <i>afar idea</i> ," and (3) the "كم، ضمير المخاطب" for the <i>addressees' pronoun</i> , for <i>two or more</i> , or for <i>magnanimity</i> ! There is no English equivalent for "ذَلِكُمْ" The best rendition for a in English, I believe, is: <i>thalekum (be-afar-collective-you)</i> ! See اكتب النحو و الصرف!
<i>The believers</i>	المؤمنون / المؤمنات	"The believers" see the entry of "they/them who believed" for full elucidations!
<i>thekron</i>	ذَكَرَ [الأعراف]	The word "الذكر" has so many meanings, scholars, such as <i>al-fayrozabadi</i> , mentions about <i>twenty different meanings</i> : (1) mentioning by the <i>tongue</i> , (2) silently but heartily <i>remembering</i> Allah, (3) His <i>exhortations</i> , (4) <i>Torah</i> , (5) <i>The Qur'an</i> , (6) <i>The Preserved Tablet</i> , (7) <i>message of the Prophet</i> , (8) an <i>exhortation or exposition</i> (by the Prophet or others), (9) <i>tiding</i> , (10) <i>The Messenger</i> , (11) <i>honor</i> , (12) <i>repentance</i> , (13) the <i>five Islamic Prayers</i> , (15) <i>al-Asr Prayer</i> , (16) <i>apology for imperfection</i> , (17) <i>intercession</i> , (18) the <i>Singularity of Allah</i> , (19) <i>remembering His favors</i> , (20) <i>obedience</i> .
<i>They/them-who believed</i>	الذين آمنوا	The phrases "they/them who believed" and "the believers" are mentioned in The Qur'an multiple number of times, the first

		(“they/them who believed”) 259 times as compared to the “he-believers” (of all <i>grammatical</i> inflections منصوب أو مجرور أو مرفوع) of 179 times! Of this 179 times, the “he-believers” also (of all <i>grammatical</i> inflections, منصوب أو مجرور أو مرفوع) of 35 and مجرور of 144, as well as the “she-believer” of 6 مرفوع and 22 مجرور! (منصوب أو مجرور)! In other word the total comparison is 259 and 179! But the concept I believe is that the “they/them who believed” are “recent” believers, the belief in them has <i>not yet</i> taken strong hold on them, i.e. not yet become <i>firmly established</i> as to be a “hallmark” of them like in the case of “the he/she believers!” Thus, the implication may be, and Allah knows best, is that <i>contrary to common sense</i>, the “they-them who believed,” are so “recent believer” they are <i>not</i> subject to revert back to “disbelief” and even if any does revert back to disbelief, then “they are not “they/them who believed!” So, although they are in <i>more need</i> to fortify their “fresh” belief to firmly establish it in their heart/minds, the transition period to revert to disbelief is <i>too short to non-existent</i>, or even under the worst of circumstances, if any should revert to disbelief, then they are <i>not</i> the addressees of the “they/them who believed!” So, in summary: The “they/them who believed” are “recent” believers, thus, the “belief” is not yet firmly established in their hearts and mind as in the case of ‘the believers!’ So, contrary to common sense, the “they/them who believed” are <i>not</i> likely to “change” their mind and revert back to “disbelief” but even if they should be subject to such a change and it does occur then they are not the addressees of “they/them who believed!”
Telka	تلك	The word “telka” = “تلك” is a <i>demonstrative noun</i>, made up of three components (1) “تي” as a <i>demonstrative noun</i>, for the <i>feminine, singular</i>, (2) “ل، لام البعد” for the <i>afar distance</i>, and (3) the “ك، كاف المخاطب” for addressee. And <i>most importantly</i> its usage is <i>intended for the inanimate objects</i> or “جمع التكسير” = “broken plural” The word “telka”=“تلك” means: <i>she-afar-that-it</i>, or <i>plural feminine those</i>, or a <i>singular of a plurality</i>, such as Ummah=community, <i>it</i>! So, for this “تلك” there is <i>no English equivalent per se</i>! Thus, we have to <i>transliterate</i> and <i>parenthetically explain</i>, as stated above! See إكتب النحو و الصرف So telka (<i>she-afar-that-it, those</i>).
To versus “with” versus “by”		There are <i>significant</i> differences between “to their devil,” “with their devils,” and “by their devils.” In Arabic they say: “I was alone to the king,” the speaker is <i>lesser in rank</i> with respect to the king. “I was with the king,” the speaker is of <i>equal status</i> to the king. “I was alone by the king,” the speaker is <i>superior</i> to the king; the speaker is an <i>Emperor</i> with respect to one of his kings! In essence: “to” indicates <i>subordination</i> to the devils; “with” indicates <i>equality</i> with the devil; “by” indicates <i>superiority</i> over the devils.
toaddo	تؤدوا	The word “toaddo”= It is to be noted that the word “أداء” means <i>personal payment</i>, i.e. the payer must pay the payment to the payee <i>in person</i> or in certain circumstances the <i>payee’s legal representative</i>! This is in <i>contrast</i> to “waffa”= “وفى” <i>paid the full obligations in any way</i>!
Touch me	يمسني	The word “يمسني” from “مس” which <i>literally</i> means “touched,” However, “يمسني” is the present tense for “المساس” <i>metonymically</i> (i.e. figuratively speaking) meaning the <i>lawful “sexual intercourse”</i> between wedded spouses.
Ummah	أمة	The Arabic word <i>Ummah</i> has many meanings: (1) Mother (called <i>Umm</i> or <i>Ummah</i>); (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah; (5) each animal species is an <i>Ummah</i>; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a <i>whole nation</i>! In The Qur’an,

		present tense of <i>dhanna</i> . The noun is <i>dhann</i> . Thus, <i>dhann</i> has <i>many</i> meanings, including <i>contradictory</i> ones! Among such meanings are: (1) be of the opinion of, (2) suspected, (3) assumed, (4) presumed, (5) perceived, (6) reached conclusion on the basis of slender evidence, (7) imagined (8) <i>is absolutely certain</i> ! Thus, in this <i>Ayah</i> , it is used in the 8 th sense listed. Some <i>dhann</i> is <i>highly disgraced</i> in The Noble Qur'an: "O ye who believed shun some <i>dhann</i> (suspicion), verily some <i>dhann</i> is sin." (S 49:12).
<i>yaghulla</i>		The word "يغلّ" the present tense of the word "غلّ"="ghalla," which has <i>many meanings</i> : (1) stool from the war booty <i>before</i> it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn
<i>Yaghullo, Ghalla</i>	غلّ، يغلّ	The word "يغلّ" the present tense of the word "غلّ"="ghalla," which has <i>many meanings</i> : (1) stool from the war booty <i>before</i> it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.
<i>yajhaloon</i>	يجهلون	The Arabic word "يجهلون" is the <i>present tense</i> for the <i>past tense</i> of "جهل." The English language does <i>not</i> have a <i>verb</i> for "ignorance" (an <i>adjective</i>)! So, we resort to say: " <i>in a state of ignorance</i> ," or " <i>you act as if you are ignorant fools</i> " instead!
<i>Yakhtasso</i>	يختصّ	The word (a) " <i>yakhtasso</i> "="يختصّ" is <i>different</i> from (b) "يخصّ" (a) is based on "اختصّ" and (b) is based on "خصّ." Both (a) and (b) mean <i>particularized, not chose or selected</i> , as many tend to say! As a general rule in the Arabic language: the more <i>letters</i> in the basic construction of a word the <i>more meaning that imparts to it</i> ." The Noble Qur'an <i>has</i> the (a) construction and does <i>not</i> have the (b) construction; i.e. perhaps, and Allah knows best, indicating the munificence and bounty of Allah. On that basis, there is no English equivalent for the (a) " <i>yakhtasso</i> "="يختصّ" <i>per se</i> ; and the best that could be achieved is the (b) construction. Hence, we have a need for <i>transliterating</i> (a), above.
<i>yalmezona</i>	يلمز	He who: <i>privately slander</i> , or <i>find fault with (with others) in subtle ways</i> , or <i>blink the eye to malign others</i> !
<i>yarshodoon</i>	يرشدون	The word "رشد" means: (1) <i>maturity</i> , i.e. reaching the age of say 16-18 and above, (2) <i>recognition of good and bad, right and wrong</i> , (3) <i>constant adherence</i> to what is right, (4) <i>cognizance</i> of the consequences of any given situation and <i>avoidance</i> of the undesirable results! Thus, "رشد" in summary: <i>discernment at maturity and strict adherence to what is right</i> .
<i>yasdefoon</i>	يصدفون	They shunt their selves, as shunt is a <i>transitive verb</i> .
<i>Yataqoon</i>		They, <i>in the future tense, plural, masculine</i> , see above.
<i>yestajeebo</i>	يستجيب	[The Arabic word " <i>yastajeebo</i> "="يستجيب" means <i>positively respond</i> , i.e. <i>not only respond but actualized</i> what is requested or complied with what was requested!
<i>youdhaberoona</i>	يظاهرون	The word " <i>youdhaberoona</i> "="يظاهرون" has <i>several meanings</i> ! However, in <i>this context</i> it is associated with "الظهار," which was the <i>pre-Islamic</i> Arab way of <i>divorcing</i> their wives, by a person saying to his wife: " <i>you are upon me like my mother's back</i> !" That is because the " <i>back</i> " is considered as the place of " <i>riding</i> !" When a man is having <i>sexual relation with his wife</i> , it is as if he is " <i>riding over her</i> !" Thus, the " <i>back</i> " is a lofty <i>metonymy (indirect declaration of intent)</i> with respect to " <i>having sexual intercourse</i> !" Hence, once a person expresses "الظهار" to his wife, then that means it is a <i>full divorce</i> ! When <i>Islam was established</i> "الظهار" was <i>prohibited</i> ! See اللسان!

<i>youmetokum</i>	يَمِيتُكُمْ	The word “يَمِيتُكُمْ” is made up of <i>two</i> parts, the <i>present tense</i> (a) “يَمِيتُ” and (b) the pronoun “كُمْ.” Part (a) is based on the <i>transitive verb</i> “ <i>amata</i> ” “أَمَاتَ,” i.e. <i>requiring a direct object</i> . The closest English for “أَمَاتَ” is “ <i>deaden</i> .” And “ <i>deaden</i> ” comes in (1) <i>transitive sense</i> , means: to render less intense, sensitive, or vigorous; or to make soundproof; or to make less colorful or brilliant, i.e. <i>not</i> what we needed for our purpose! And (2) “ <i>deaden</i> ” in the <i>intransitive sense</i> means: <i>to become dead</i> or to lose vigor, brilliance, or <i>liveliness</i> , so <i>one sense</i> (lose <i>liveliness</i>) what is exactly <i>needed</i> for our purpose, <i>but it is in the transitive sense</i> Therefore, the only way, it seems, is to <i>transliterate</i> “يَمِيتُكُمْ” is to say: <i>causes natural death</i> , or make you die, i.e. Allah does. Other expressions, such as: “ <i>kill you</i> ,” or “ <i>deal you death</i> ,” etc. <i>all these are not good enough for this purpose of “يَمِيتُكُمْ”</i>
<i>Youngeemona</i>	يَقِيمُونَ	The word “أَقَامَ” in “يَقِيمُونَ” has <i>several</i> meanings, but <i>relevant</i> to the Prayer are <i>two distinct</i> but <i>supportive</i> of each other! But first what is the meaning of : “أَقَامَ” “يَقِيمُونَ” <i>linguistically</i> means: أدام، بمعنى أبقي أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، “ ”معروف لدى الحاضر مسبقا So, “يَقِيمُونَ” means they: (1) <i>Maintain</i> , in the sense of <i>continuedness and keep up of all the prescribed obligations</i> , as in this <i>Ayah</i> (S2: 3). Also “أَقَامَ” has another “ <i>sharey’al</i> ” <i>prescribed</i> meaning of: (2) <i>called or upped to perform</i> the Prayer itself, as in the <i>Ayah</i> : “And when you ^s were in them, then you ^s upped for them (<i>the second call for</i>) the Prayer,” (S4: 102)! Note: <i>Prayer and how to be done was established and reveled</i> by Allah! Hence people do <i>not establish Prayer</i> they <i>only maintain and perform it</i> !
<i>Youqenoon</i>	يَقْنُونَ	This word is made up of two parts: (1) “ <i>Youqen</i> ” and (2) the pronoun “ <i>noon</i> .” “ <i>Youqen</i> ” is singular, masculine present tense, for having absolute certainty. The pronoun “ <i>noon</i> ” is for they.
<i>youthkeeno</i>	يُثَخِّنُ وَ أَثَخَّنُ	The word “يُثَخِّنُ” the present tense of “ثَخَنَ” which means became thick, heavy, dense, or firm. And the word “أَثَخَّنُ” <i>linguistically</i> means <i>prevailed and subdued</i> . And “أَثَخَّنُ” also means <i>exaggerated in wounding the enemy</i> . And “أَثَخَّنُهُ” means <i>weakened him</i> . And “أَثَخَّنَ فِي الْأَرْضِ” means <i>got a hold of it, prevailed and became the master over its territory</i> ! And in <i>Hadeeth Aaeysba</i> : “لَمْ أَثَخَّنْهَا حَتَّى أَثَخَّنْتُ عَلَيْهَا أَيَّ بَالِغٍ فِي جَوَابِهَا وَ أَفْحَمْتُهَا.” means <i>I exaggerated in my response to her until I confounded her</i> ! Thus, literally means <i>got a hold of it, prevailed and became the master over its territory</i> ! <i>At-Tabary</i> , a noted <i>Emam</i> in the <i>Tafseer</i> of The <i>Qur’an</i> say for “أَثَخَّنَ” means <i>prevail or gain mastery</i> . Thus, this <i>Ayah</i> does <i>not</i> say “يُثَخِّنُ فِي الْقَتْلِ” but <i>says</i> “يُثَخِّنُ فِي الْأَرْضِ” That is <i>got a hold of it, prevailed and became the master over its territory</i> Therefore, and Allah knows best “يُثَخِّنُ فِي الْأَرْضِ” Must be taken for its linguistic implication and not necessarily to mean “يُثَخِّنُ فِي الْقَتْلِ” However, <i>many of the books of Tafseer</i> say that “يُثَخِّنُ” means <i>exaggerate in the killing of the polytheists</i> ! Thus, “أَثَخَّنَ” could mean <i>take hold of, prevail and continue to have mastery over the territory</i> .
<i>youzakkey</i>	يُزَكِّي	The word “زَكَّى” in “يُزَكِّيهِمْ” means <i>had all the impurities removed from (exculpated) him as well as swelled</i> ! See <i>الراغب</i> !
<i>Zakah</i>	زَكَاةٌ	The definition of <i>az-Zakah</i> is: <i>definitively blessed augmentation</i> prescribed as a <i>specific percentage of particular personal wealth of a specific time frame</i> ! The <i>az-Zakah</i> is to “ <i>cleanse</i> ” the wealth it is <i>paid on its behalf</i> ! Thus, once such “ <i>wealth</i> ” is “ <i>cleansed</i> ” by giving out the <i>az-Zakah</i> then <i>az-Zakah</i> will <i>blessedly augment</i> =“ <i>swell</i> ” such wealth! As the <i>az-Zakah</i> is “ <i>Allah’s possession</i> ”=“ <i>إِمال الله</i> ” In this respect Allah says: “And you give them from Allah’s wealth which He gave you!” (S 24:33)! Whereas the charity is from the <i>personal wealth</i> =“ <i>أَمْوَالُكُمْ</i> ” There are many <i>Ayat</i> in this respect, among them, Allah says: “ <i>Verily you will be assuredly essayed in your riches and your selves</i> !” (S 3: 186)! Thus, the word, “ <i>swell</i> ” is in the sense of <i>to cause to increase in volume, size, number, degree, or intensity</i> ! Obviously the rather small “ <i>Zakah</i> ” portion of any

		possession <i>belongs to Allah</i> and <i>not</i> the possessor of that possession <i>entrusted</i> with such a portion! So, the possessor <i>must expend</i> that small “ <i>Zakaḥ</i> ” portion as soon as possible in the ways of the “ <i>Zakaḥ</i> ” as <i>prescribed</i> in The Qur’an, (S 2:177), as not do that will <i>inevitably impart disastrous consequences on the possessions</i> themselves! But such expenditure will <i>bless</i> the remaining much greater portion and more than make up for the expended 2.5%, once the remaining greater portion is invested, as it should and must! For example with respect to monetary wealth, only 2.5% of such wealth which remained with the possessor for one <i>whole year as surplus to all his needs</i> ! Thus, when this 2.5% is properly expended as they should be, such expenditure will not only “purge” the entire possession, but will simultaneously <i>swell</i> (augment, raise) the <i>lot or status</i> of the possessor!
Zar-a’,”	زرع	(a) <i>rooted</i> in the word “zar-a’,” Past tense; (b) “ye-zar-a’o” the future tense (for him); © “ta-zar-a’oon,” future tense (for you make) the “zar-a’” (d) “ta-zar-a’onabo” future tense (for you make it) “zar-a’.” (e) “a-zar-a’oon,” nouns, (for makers of the) “zar-a’.” Therefore “zar’a” means: <i>green standing crop, just before harvesting, or the vegetation after sprouting.</i>

بسم الله الرحمن الرحيم

عيّنات من الأخطاء في الـ "الترجمات" الإنكليزية المتداولة للقرآن المجيد

المقدمة

القرآن هو كلام الله الموحى! كل كلمة في القرآن بنصّها وصيغتها مقصودة بذاتها ولذاتها! وليس في القرآن مترادف، أي لا توجد كلمة تتوب عن أخرى في القرآن! وتعبير القرآن دوماً بما قل ودل! فهو دقيق في إجماله وتفصيله! والقرآن لجميع الناس، على اختلاف لغاتهم! والعرب المسلمون هم المكلفون أولاً وقبل غيرهم بتبليغ رسالة القرآن لجميع الناس! والتزاماً، التزاماً لا محيص منه ولا عنه، لا بد من ترجمة القرآن ترجمة دقيقة نصية، لكامل نصوصه وصيغته! فلا يجوز الإنقاص من ولا الزيادة على ولا التحوير في أي جزئية من القرآن المجيد! ونقل القرآن بنصوصه وصيغتها إلى جميع الناس لا ينبغي أن يكون أولاً على أساس تفسيري لكائن من كان، إلا أن يكون ذلك بعد النقل الدقيق والأمين للنص وصيغته! ذلك لأن النص وصيغته حمّالان لمختلف المعاني السابقة والآنية واللاحقة، لكل العصور وتطور العلوم وما يستجد فيها! التفسير قد يصح للزمن الذي تم فيه، ولكنه أين هو مماحتما سيستجد فيما يلي من تطور العلوم والدهور!

كذلك لا ينبغي التهوين ولا الإقلال من عدم التقيد والإلتزام بنص وصيغة القرآن عند ترجمة القرآن! فالترجمة غير التفسير ولا يجوز الخلط ولا الإلتباس بينهما بالنسبة للقرآن! وجدير بالذكر هنا حديث النوم الذي علمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيك الذي أرسلت!" ولما أعاده الصحابي للتأكد من صيغته وحفظه، قال: "...ورسولك الذي أرسلت!"؛ فصحه المصطفى صلى الله عليه وسلم بأن قال للصحابي: "...ونبيك الذي أرسلت!" وهذا حديث صحيح في البخاري برقم 247! الشاهد هنا أن النص والصيغة هما من الأهمية الكبرى للحديث، وهما للقرآن أهم وأكبر لأنه وحي يوحى!

بعد تلك المقدمة نشرع في سرد لبعض العيّنات من الأخطاء المتفشية والمتكررة في جميع ما يسمى: بـ "ترجمة معاني القرآن"!

1. البسملة وهي: بسم الله الرحمن الرحيم.

من أحسن ما علمت وأعجبتني بالنسبة للبسملة ما ذكره العلامة والمفسر الكبير الإمام القرطبي حيث يقول، رحمه الله، في المجلد الأول من أحكام القرآن:

"بسم الله الرحمن الرحيم"

وفيه سبعة وعشرون مسألة:

الأولى، قال العلماء: "بسم الله الرحمن الرحيم" البسملة هي "قَسَمٌ من ربنا أنزله عند كل سورة، يقسم لعباده إن هذا الذي وضعت لكم يا عبادي في هذه السور حق، وإنني أفي لكم بجميع ما ضمننت في هذه السور من وعدي ولطفي وبرّي." "فمعنى "بسم الله"، أي بالله... أي بدأت بعون الله وتوفيقه وبركاته..."

فللقسم بالإنكليزية يقال: "By" وليس "In the name of" أو النص العربي ليس "In the name of" إن ما ذكرت أعلاه هو بإيجاز ما أريد قوله في هذا الصدد، وهناك تفاصيل أخرى نذكرها عند اللزوم!

و عليه فالبسمة ليست: في الأسم من الله الأكثر فاعل خير\محسن الأكثر راحم\ارؤوف\شفيق
(In the name of Allah the Most Beneficent, the Most Merciful)

ولا هي: في الأسم من الله الفاعل خير الراحم
(In The name of Allah, the Beneficent, the Merciful)

ولا هي: في الأسم من الله بالكلية راحم، خصوصاً راحم
(In name of Allah, the Entirely Merciful, the Especially Merciful)

ولا هي: في الأسم من الله أكثر طيب\لطيف\كريم\مفضل، أكثر راحم
(In the name of Allah, Most gracious, Most Merciful)

وكذلك كلمة Merciful، التي وردت فيها جميعاً، صفة وليست بإسم! و"الرحيم" تأكيد لـ
"الرحمن"، الذي هو إسم علم. "قل ادعوا الله أو ادعوا الرحمن" (الأسراء:110).
"الرحمن علم القرآن" (الرحمن: 1). ليس في الوجود ما يسمّى الله إلا الله! كذلك ليس في الوجود
ما يسمّى الرحمن إلا الرحمن، سبحانه وتعالى!

وكذلك فلا ينبغي ترجمة الله بـ "God"، خصوصاً أن كلمة "GOD"، حسب تعريف القاموس
الإنكليزي: تعني من جملة ما تعني شخص يملك قوة استبدادية، وتعني أيضاً إنسان له جاذبية بدنية
فوق العادة!

2. اللغة الإنكليزية ليس فيها كلمة "ذلك"! الذي فيها هو: هذا وذاك! فجميع "الترجمات" المتداولة
تقول "ذاك الكتاب" بدلاً من ذلك الكتاب! وذاك لا تفيد معنى "ذلك"، حيث "ذلك" تفيد البعد
والعلو؛ فهذا الكتاب نزل من العلو البعيد لمكانته العلية في السماء والأرض بالمشيئة الربانية!

3. "الترجمات" تلكم لا تميز بين: الشك والريب، فتقول "كتاب لا شك فيه" بدلاً من "كتاب لا ريب فيه"!
4. "الترجمات" تلكم تقول: "لكن حين يكونون لوحدهم مع شياطينهم" بدلاً من: "إذا خلوا إلى...!"
فالبيان شاسع بين "مع" و"إلى"، إضافة إلى: "إذا خلوا" وقولهم: "لكن حين يكونون لوحدهم...!"
5. "الترجمات" تلكم لا تميز بين يذبحون ويذبحون!
6. "الترجمات" تلكم لا تميز بين يقتلون ويقتلون!
7. "الترجمات" تلكم لا تميز بين يقبل ويقبل!
8. "الترجمات" تلكم لا تميز بين بلى ونعم! وهذا أمر فظيع جداً! فمثلاً الآية 172 من سورة
الأعراف، "الست بربكم قالوا بلى"؛ تلكم "الترجمات" تقول: "الست بربكم قالوا نعم" (نستغفر الله
عن ذلك) و"بلى" وردت في القرآن المجيد أكثر من 20 مرة!
9. "الترجمات" تلكم لا تميز بين الزرع والحرق! وفي بعضها: "في بين الإثنين أجلسنا حقول ذرة!"

10. "الترجمات" تلكم لا تميز بين جعلنا و وضعنا و أجلسنا!
11. "الترجمات" تلكم لا تميز بين السفه و الجنون!
12. "الترجمات" تلكم لا تميز بين السنة، و العام، و الحول، و الحجة!
13. "الترجمات" تلكم لا تميز بين الوقت، و الدهر، و العصر! (كلمة "زمن" لم ترد في القرآن)!
14. "الترجمات" تلكم لا تميز بين المرء، و الرجل، و الشخص، و الإنسان!
15. "الترجمات" تلكم تترجم "الله أكبر" بـ "الله الأعظم"؛ كلمة "أكبر" تعني من جملة ما تعني الأول، الذي لا شيء قبله، وكلمة "الأعظم" لا تمت لمعنى الأول بشيء من قريب أو بعيد!
16. "الترجمات" تلكم تترجم "في أدنى" بـ "بالقرب\الأقرب" وبذلك أفقدوا الكلمة من معناها العلمي الإعجازي، الذي تبدى بعد أكثر من ألف عام من بداية الوحي بالقرآن! ولربما المزيد فيما يلي من العصور و تطور العلوم!
17. "الترجمات" تلكم لا تميز بين صبّ و أفرع و سكب!
18. "الترجمات" تلكم تترجم "اليمّ" بـ "البحر"، والأمر ليس كذلك بالنسبة للقرآن، إذ اليمّ هو النهر، الذي القي فيه تابوت موسى، وهو نهر النيل، وماء النيل عذب!
19. "الترجمات" تلكم لا تميز بين: أتى و جاء و حضر مثلاً، و الفروقات هنا كثيرة و مهمة!
20. "الترجمات" تلكم لا تميز بين الضياء و النور؛ و الفرق بينهما شاسع!
21. "الترجمات" تلكم تترجم الـ "آية" بـ verse، وكلمة verse تعني بيتاً من الشعر أو شطراً منه! أو جملة من "الكتاب المقدس" عند المسيحيين، أي "العهد القديم" أو "العهد الجديد"!
- والقرآن يقول: "وما علمناه الشعر" (يس:69)؛ "وما هو بقول شاعر" (الحاقة 41).
22. "الترجمات" تلكم لا تميز بين كرّم و شرف، و الفرق كبير!
23. "الترجمات" تلكم لا تميز بين المالح و الأجاج و الفرق كبير!
24. "الترجمات" تلكم لا تميز بين اجتباة و اختاره و الفرق كبير!
25. "الترجمات" تلكم لا تميز بين لك و إليك و الفرق كبير!
26. "الترجمات" تلكم لا تميز بين بعث و أرسل و الفرق كبير!

العَيْنَات المذكورة أعلاه لم ترتب ترتيباً أبجدياً ولا حسب الأهمية، إنما حيث ما تبادر لذهني وأنا بصدد ذكرها! وطبعاً هناك الكثير والكثير ولكني أكتفي بهذا القدر الآن، وعند اللزوم نأتي بأكثر، أن شاء الله!

فقصاري القول في تلكم "الترجمات"، أنها لم تتقيد لا بنصوص القرآن ولا بصيغته! فقد حذفت كلمة وكلمات مما جاء في القرآن و أضافت كلمة وكلمات بما لم يذكره القرآن، و حورت كلمة وكلمات بخلاف نص القرآن! ومن هنا فإنك تكاد لا تجد في أي من تلكم "الترجمات" جملة واحدة ولو من كلمتين تطابق ترجمتها النص القرآني المجيد، من حيث: صيغة النّص، الفعل (المبني للمجهول\المعلوم\المتعدي\اللازم)، الأسم، الحرف، الصفة، بل حتى المعنى، حيث تجد نقيض ما يقوله القرآن الكريم في تلكم "الترجمات"!

لا شك أن الذين قاموا بتلكم "الترجمات" اجتهدوا وماوسعهم إجتهدهم، جزاهم الله خير أو أثابهم بالحسنى! وعلينا الدعاء لهم لاجتهادهم وحسن نواياهم! لكن الحق لا بد أن يحق، أي لا بد من تصويب العمل لأقدس وأعظم وأصح كتب الأرض إطلاقاً! ولأنّ فيه العلم والتعاليم لخير الدنيا والآخرة للبشرية من لدن العزيز الحكيم!

إنّ النص والصيغة في القرآن أو الحديث الصحيح الحسن لهما أهمية قصوى! هنا جدير بنا أن نتذكّر حديث: ”نصّر الله امرءاً سمع مقالتي فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه“ .
”فوعاها ثم نقلها كما سمعها...“ أي فهمها واستوعبها أي حفظها في وعيه أي عقله؛ ”ثم نقلها كما سمعها“، أي بلا زيادة ولا إنقاص ولا تحوير (أي تغيير) لنصها وصيغتها! وكذلك حديث النوم الذي علمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيّك الذي أرسلت"؛ ولما أعاده الصحابي للتأكد من صيغته وحفظه، قال: "...ورسولك الذي أرسلت"؛ فصحه المصطفى صلى الله عليه وسلم، بأن قال للصحابي: "...ونبيّك الذي أرسلت"! وهذا حديث صحيح في البخاري برقم 247! الشاهد هنا أن النص والصيغة لهما أهمية كبرى بالنسبة للحديث، وهما للقرآن أهم وأكبر! فلا بد أن نرعوها!

المترجم

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(إنّ هذه الترجمة تحافظ على نصوص القرآن وصيغته السردية الصحة وتحاكيها بأمانة ودقة، وتوافق وحيطه)!

1. هذه ترجمة جديدة للقرآن المجيد إلى اللغة الإنكليزية؛ وهي قطعاً تاريخية، وفريدة من نوعها، إذ لم يسبق لها مثيل! وهي تختلف عن سواها جملة وتفصيلاً، لأنها استت على مبادئ جديدة وأصيلة!

2. لغة الترجمة: (أ) تفسير لكلام؛ (ب) نقل دقيق وأمين لكلام من لغة إلى أخرى؛ (ج) تدوين لسيرة ذاتية! فالترجمة كالصلاة! "الصلاة" لغة تعني الدعاء، أو مكان الصلاة (لهدّمت صلوات، أي أماكن العبادة = الكنائس)، بينما شرعاً تعني الوضوء أو الإغتسال ثم الدخول فيها بـ "الله أكبر" فأداء أركانها وواجباتها ثم الخروج منها بـ "السلام عليكم ورحمة الله"! في العصر الحديث الترجمة ينبغي بل لا بد أن تنصرف لـ 2 ب، كما تنصرف الصلاة غالباً للمعنى الشرعي!

3. القرآن بنصوصه وصيغته تبيان لكل شيء وصفته! علم ذلك من علمه وجهله من جهله! "ونزلنا عليك الكتاب تبياناً لكل شيء" (النحل: 89)! فالإيمان بالقرآن والتمسك به يهديان إلى اكتشاف ما في الوجود و سرائره، بل وقيادته! والقرآن هو الوثيقة الوحيدة على وجه الأرض المستعصية على الإفساد بجميع أوجهه، لأنه محفوظ بمنزله؛ "وإنّا له لحافظون" (الحجر: 9)! وهذا الحفظ يجري على السنة النبوية المبينة للقرآن! حيث جاء في القرآن المجيد في مواضع عديدة أنه صلى الله عليه وسلم هو: "النذير المبين"! مثلاً: "وقل إنّني أنا النذير المبين" (الحجر: 89). وكذلك يقول الحق، سبحانه وتعالى: "وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا" (الحشر: 7)! لذلك لا بد من ترجمته القرآن المجيد والسنة المطهرة ترجمة نصية ودقيقة، لحفظ مدلولاتها النصية والضمنية! وبناء على ما ذكر أعلاه، أسست هذه الترجمة، خلاف سواها، حيث حافظت على النص الكريم وصيغته! نعم النص الذي فيه البلاغة والبيان والكناية والمجاز والحمل للمعاني المتعددة والمرامي الظاهرة والخفية على مر العصور وتطور العلوم وتحاكيه بأمانة ودقة! ففيها لن تجد كلمة لم ترد في القرآن الكريم! وهي لم تحذف كلمة وردت في القرآن المجيد! وكذلك فإنك لن تجد فيها أي تحوير (تغيير) لمفردة أو جملة من القرآن المجيد! أمّا ترجمة القرآن بالمعنى فتلك تفقده كنزه الأكبر ومعجزاته الدائمة والعظمى، وتخل بنصوصه وصيغته السردية الصحة والحمل للمعاني العديدة، تصريحاً وتلميحاً كما أسلفنا! فالترجمة بالمعنى ليست لا تصلح فقط بل ينبغي أن لا تكون أبداً!

4. لقد أن أو أن هكذا ترجمة منذ أمد بعيد، لكن شاء الله أن لا تتم حتى الآن، ولقد تمت والحمد لله وعليه التكلان، للنشر والانتشار، إن شاء الله، أولاً من بلد مهبط الوحي والقرآن، انظر الفقرة 11 فيما يلي!

5. بدأت فكرة وضع هذه الترجمة النصية والدقيقة للقرآن المجيد فور اكتشافني، الذي أذهلني حينئذ، ومفاده: أنه لا توجد ترجمة نصية ودقيقة للقرآن المجيد، في أي لغة، خصوصاً في ضوء الحديث الصحيح: "نَضَرَ الله امرءاً سمع مقالتي فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه"

إن هذا الحديث لعين الصواب، وعليه فكلام الله من باب أولى! من هذا المنطلق استعنت بالله وبدأت! في هذا الصدد جدير بنا أن نتذكر حديث النوم الذي علمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيك الذي أرسلت!؛ ولما أعاده الصحابي للتأكد من صيغته وحفظه، قال: "...ورسولك الذي أرسلت!؛ فصحه المصطفى صلى الله عليه وسلم، بأن قال للصحابي: "...ونبيك الذي أرسلت!" وهذا حديث صحيح في البخاري برقم 247! الشاهد هنا أن النص والصيغة لهما أهمية كبرى بالنسبة للحديث، وهما للقرآن أهم وأكبر! فلا بد أن نرعوي!

6. إذن هذه الترجمة خلاف "الترجمات" الأخر (الإنكليزية)، والتي تكاد لا تجد جملة واحدة في أي منها، تطابق النص الكريم! تلكم "الترجمات" أهملت النص وصيغته، وحتماً لازم ذلك حذف كلمة أو كلمات من النص الكريم و إضافة كلمة أو كلمات بما لم يرد في النص المجيد، و تحوير لكلمة أو كلمات بما لا يتلائم مع النص المبين، بل أبعد من ذلك كله أتت بنقيض ما يقوله القرآن! مثلاً عندما استبدلت (كلها جميعاً) كلمة "نعم" في محل كلمة "بلى"، أينما

وجدت كلمة "بلى" عشرات المرات في القرآن! فمثلاً الآية 172 من الأعراف: "ألست بربكم، قالوا بلى!" تلكم الترجمات تقول "ألست بربكم، قالوا نعم!" (نستغفر الله عن ذلك الكفر غير المقصود)! نعم، طبعاً هذا بغير عمد من القائمين على تلكم "الترجمات"؛ حيث أنه لا توجد كلمة في الإنكليزية تقابل "بلى"! و يؤسفني أن أقول: وجهلاً بالمعنى الدقيق لكلمة "بلى" وغيرها الكثير، الكثير، فعليه كان الإستبدال الفظيع لـ "بلى" بـ "نعم"! أقول جهلاً إذ لا يمكن أن يُتصوّر أن يتعمد الخطأ أو يغفل عن الدقة من ينتشر بترجمة القرآن، مثلاً أن يقول: "كتاب لا شك فيه" بدلاً من "كتاب لا ريب فيه" أو أن يترجم: "وأنتم أأعلمون" بـ "ينبغي أن تكسبوا السيادة عليهم"، أو "وجعلنا بينهما زرعاً" بـ "وضعنا بينهم حقول ذرة"! أو ترجمة "آية" بـ "verse"! إن كلمة "آية" تعني: جملة من القرآن، أو معجزة، أو شيء مبهر لا يكاد له نظير، أو برهان، أو علامة! وكلمة "verse" تعني جملة من "الكتاب المقدس"، أو بيتاً من الشعر أو شطر أمّنه! فكيف يتأتى لعربي مسلم يعلم علم اليقين أن الآية لا تمت لـ "الكتاب المقدس" بشيء لا من قريب ولا من بعيد! وكذلك "الآية" ليست بشعر ولا بشرط منه! فكيف به ينجرّف مع التيار ويعبّر بكلمة "verse" قاصداً "آية"! وبذلك يترك تلكم المعاني الجميلة السامية والمرامي العلية والموحية لكلمة "آية"؟ ذلك لأن جُلّ أصحاب تلكم "الترجمات" ليسوا من ذوى اللسان العربي ونهجوا نهجاً خاطئاً عمته نقائص قاتلة! والقليل، القليل منهم من ذوى اللسان العربي لم يوفق لأحسن من سواه حيث ضاهوا (قلّدوا) من سبقهم! إن ذلك حقاً لمشين للمسلم وخصوصاً بالنسبة للعربي المسلم أخشى أن يكون لإثم مبین! والنجاة في: "ربنا لا تؤاخذنا إن نسينا أو أخطأنا!"

7. من جهة أخرى نقول: مؤسف للإنسان أن يغيب عنه أضخم كنز فيه خيرات الدنيا والآخرة، للإنسانية جمعاء! ومخجل للمسلم أنه يعلم عن هذا الكنز وقد توانى في إظهاره ومشاركة غير المسلمين بما فيه من الكنوز والخيرات! ومعيب كل العيب، إن لم يكن الإثم كل الإثم، للعربي المسلم الذي يقرأ في هذا الكتاب العظيم، خطاباً له وأمثاله: "لقد أنزلنا اليكم كتاباً فيه ذكركم، أفلا تعقلون" (10: الأنبياء)! أي فيه عزكم، وشرفكم، ومقامكم بين الأمم، أفلا تعقلون؟ كيف بكم أيها العرب المسلمون لا تبادرون وتهبون نشاطاً في نشره وإفهام غيركم بكنوز وخيرات هذا الكتاب العجيب، بلغاتهم وبما هم يعقلون ويثمنون؟

8. ويقول عزّ من قال، بالتأكيد والوعد والوعيد: "وإنّه لذكرٌ لك ولقومك، وسوف تسئلون" (الزخرف: 44). ياله من وعيد: وسوف تسألون، وسوف تسألون، وسوف تسألون! هذا وعد ووعيد من الحق سبحانه وتعالى لهؤلاء المخاطبين! نعم وعد مكرر التأكيد منه سبحانه، ومن أصدق منه قِيلاً! وكذلك هو وعيد ينبغي أن يصكّ ناصية كل مخاطب ويهز فرائضه، ذلك لأنّ مخاطبه ومسائله هو خالقه! كيف به لم يهبّ مسارعاً لجعل القرآن نصاً وصيغة ودون دنية⁸ ويمتتهى الدقة والأمانة بين يدي مختلف الشعوب وبلغاتهم؟ وبما أنّ اللغة الإنكليزية هي أكثر اللغات تداولاً بين الناس خلال الثلاثة القرون الماضية، والحال كذلك بالنسبة للمستقبل المنظور، فكان جدير بالمخاطبين أن يبادروا بتلك الترجمة للقرآن المجيد منذ أمد طويل! ولكنهم لم يفعلوا حتى الآن! الآن فقط أصبحت هكذا ترجمة في متناول الجميع، بإذن الله، انظر الفقرة 4 أعلاه والفقرة 11 فيما يلي!

9. بما أنّ تلكم "الترجمات" لم تنقيد بنصوص القرآن ولا بصيغته، إذّا هي ليست بالترجمات المنشودة، بل هي أقرب ما تكون إلى التفاسير الميسورة، ولا أقول الميسرة، لأنّها فقط هي الموجودة في الساحة، والتي تشينها شوائب كثيرة من الأخطاء الفظيعة بل المفسدة! لا شك أن الذين قاموا بتلكم "الترجمات" اجتهدوا ما وسعهم إجتهدهم، جزاهم الله خيراً وأثابهم بالحسن! وعلينا الدعاء لهم! لكن لا بد من تصويب العمل لأقدس وأعظم وأصح كتاب على وجه الأرض إطلاقاً! وكما ذكرنا آنفاً، أنك تكاد لا تجد في أي من تلكم "الترجمات" جملة من كلمتين فأكثر تطابق ترجمتها النص القرآني المجيد، من حيث: صيغة النص، الفعل (المبني للمجهول للمعلوم المتعدي اللازم)، الأسم، الحرف، الصفة، بل وحتى المعنى، حيث تجد نقيض ما يقول القرآن، كما سأبين بعد قليل إن شاء الله، وقس على ذلك الكثير الكثير!

أي الخصلة المذمومة، من كلمة قالها الفاروق عمر بن الخطاب: "علام نعطي الدنية في ديننا"، حديث الحديثية. راجع لسان

10. أمّا هذه الترجمة الدقيقة، إن شاء الله، من حيث الالتزام بالنص والصيغة للقرآن المجيد، فهي جديدة، بنيت على مبادئ علمية، صحيحة، دقيقة وأصيلة، فجاءت بدورها صحيحة ودقيقة، فالحمد لله على ذلك! والقول فيها:

أ) إنطلاقاً من مبدأ أن نصوص وصيغ القرآن الكريم كاملة ومتكاملة، ليس فيها زيادة ولا نقص ولا مترادف في مفرداتها! وكذلك أن صيغة الكلمة في القرآن المجيد مقصودة بعينها: فالأسم والصفة والفعل - المبني للمعلوم والمبني للمجهول، وكذلك الأحرف والضمائر كلها محكمة البنيان، فهو كـ "البيان المرصوص"، يؤدّي معانيه الصريحة والضمنية بمنتهى الدقة والبيان، وذلك لحكمة سامية ولفطنة صائبة مستوخاة من ذوي الألباب! فلا ينبغي حذف ولا زيادة ولا تحوير لأي جزئية منه! ذلك أن كل حرف أو حركة أو كلمة أو جملة فيه هي بمنتهى الدقة وفصل الخطاب!

11. وعليه فترجمة القرآن المجيد:

لا بد وأن تلتزم بما جاء في (10-أ) أعلاه، أي متقيدة بنصوصه وصيغته لعظيم صريحه القويم ولجميل مضامينه الرامية! وكذلك أمانة للنقل وتوافقاً للمراد! ولتحقيق تلك الأهداف، هناك أربعة مبادئ رئيسية وفروع ثلاثة لها، هي بمثابة نتائج طبيعية ومنطقية لتلك المبادئ، أيضاً لا بد من التقيد بتلك الفروع لترجمة القرآن المجيد أو الحديث الصحيح الحسن! فالمبادئ الأربع هي:

أ- مبدأ "إنا جعلناه قرآناً عربياً" (الزخرف:3). أي أن كل كلمة في القرآن الكريم لها مفهوم معين بالنسبة للعرب! فعند اللزوم ينبغي الرجوع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك!

ب- مبدأ "وهذا لسان عربي" (النحل:103). "اللسان العربي" هو أن تضع كلمة عربية مع كلمة عربية أخرى والمعنى ليس هذه الكلمة ولا تلك! فمثلاً: "إين السبيل" "إين السبيل" فإين السبيل ليس بابين وليس بالسبيل! "إين السبيل" هو: المسافرين! ومثلاً آخر: "ياكل لحم أخيه ميتاً" يعني يغتابه! فليس هناك أكل ولا لحم أخ ميت، بالمعنى الحرفي للكلمة، بل لتشنيع الغيبة! وهنا يرجع إلى معاجم التراكيب والعبارات والإصطلاحات.

ج- مبدأ "وكذلك أنزلناه حكماً عربياً" (الرعد:37). "حكماً عربياً" أي أن نظم القرآن وسياقه يتطابق مع قوانين الصرف والنحو للغة العرب! فمثلاً: "وما خلقت الجن والإنس إلا ليعبدون"، "تلك الرسل"، "لعل الساعة قريب"! فبالنسبة لـ "يعبدون"، أين ضمير المتحدث، وهو الـ "ي"؟ "الجواب هو: الـ "ن" في "يعبدون" تسمى نون الوقاية أو العماد، حيث لا يستغنى عنها، ووجودها يعني حذف الـ "ي" كضمير للمتكلم! أمّا "تلك الرسل" فكلمة "تلك" هي إشارة للمؤنث، وكلمة "الرسل" مذكر، فكيف بكلمة "تلك" يشار بها إلى المذكر؟ الجواب: نعم، لأن كلمة "الرسل" هي جمع تكسير، فيشار للرسل بـ "تلك"!

أمّا بالنسبة لـ "لعل الساعة قريب" بدلاً من "لعل الساعة قريبة" ذلك لأن المرمى المقصود هو: البعث أو وقت الساعة أو وقوع الساعة! وكل من البعث والوقت والوقوع مذكر! ولمعرفة كل ما ذكر في هذا الصدد ينبغي الرجوع إلى كتب إعراب القرآن وما شاكله، كـ "الذر المصون" لـ الحلبي!

د- مبدأ المعنى الشرعي للكلمة، هذا هو المرتكز الرئيس، إذ عليه المدار والتكريس؛ وعليه بنيت العقيدة والأحكام في الإسلام؛ ومنه انبثقت المفاهيم الإسلامية لهدى الناس أجمعين لعبادة رب العالمين، من منبعيها العليين، القرآن المجيد والسنة المطهرة! ذلك لأن المصطفى صلى الله عليه وسلم، قال: "أوتيت القرآن ومثله معه" (انظر: مشكات المصابيح، تحقيق الشيخ الألباني، حديث رقم 163)! فهو الصادق الأمين حتى ما قبل النبوة، وبعدها، فالحق سبحانه وتعالى يقول بأئه: "لا ينطق عن الهوى إن هو إلا وحي يوحى" (النجم: 3-4)! فمثلاً: الصلاة لغة تعني الدعاء أو مكان الصلاة، أما شرعاً فهي الاغتسال أو الوضوء والدخول فيها بتكبير الإحرام، فأداء واجباتها وأركانها، ثم الخروج منها بـ "السلام عليكم ورحمة الله"!

ومثلاً آخر، الحديث الشريف: "انصر أخاك ظالماً أو مظلوماً"! من الواضح جداً نصرة الأخ مظلوماً، أمّا كيف بنصرته ظالماً فغير واضح من الوهلة الأولى! غير أن الأمر يتضح جلياً عند العلم إن الحديث الشريف قد قعد لمفاهيم جديدة وكرس لمبادئ إسلامية قديمة! فمن المفاهيم الجديدة: أولاً: أن "الأخ" هو كل من شهد أن لا إله إلا الله وأن محمداً رسول الله! وثانياً: تنصر "أخاك ظالماً" أي أن تمنعه من أن يظلم بداية، كما أفصح بذلك المصطفى صلى الله عليه وسلم! يا الله! سبحان من علم الإنسان ما لم يعلم! هنا تتجلى العناية الربانية في السمو بـ المفردات والعبارات الشرعية إلى المراتب العلية والإضفاء عليها بتلك المعاني الرائعة، المؤثرة والجلية! يا لجلال وعظمة تلك المفاهيم الجديدة

انظر إلى القاموس الملحق بهذه الترجمة النصية للقرآن المجيد لمزيد من التوضيح لمعنى "حكماً عربياً".⁹

وترسيخ الحق والعدل والمساواة، أسس لحياة وعيش كريمين، من منبع ربّاني مجيد وأحدث شريف صحيح! إنّ الأساس لكل ما في القرآن هو المعنى الشرعي أولاً، حيث أنه الأساس والمرتكز الرئيس، لكل الأحكام ورسالة الإسلام، التي عرّفها القرآن تبياناً، وفصلتها السّنة بلاغاً! وفي وجيز من القول: هي السّلم والتّسالم والعيش والتّعايش، والعون والتعاون والرحمة والتراحم والسّماحة والتّسامح، والأخوة والتّآخي، والعفو والغفران والفهم والتّفاهم بين البشر وكل ما في الوجود، وسمو الأخلاق وإكرام الضيف وحماية الجار، والصدق والأمانة، والوفاء بالعهود وبحقوق الوالدين والأقربين، و"لا إكراه في الدين"، "ولكم دينكم ولي دين"، حيث ضمان مطلق للحرية الشخصية التي لا تقيدّها إلا قيود الأوامر والنّواهي الربّانية من لدن العزيز الحكيم! كل ذلك على ضوء المنطق السليم والرّؤية السّوية! والقول الفصل أن كل ما في القرآن هو الإسلام وتعاليمه، أمراً أو نهياً أو سكوتاً في غير نسيان، بل فسحة لما يتعارف عليه النّاس بلا ضرر ولا ضرار! والكلام عن عظمة القرآن لهدى العباد فعلاً لعجب عجاب! فهو "تبيان لكل شيء" (النحل: 89)، وهو "يهدي للتي هي أقوم" (الإسراء: 9)، وهو الذي "لا تنقضي عجائبه إلى يوم الدين"، كما جاء في بعض أقوال السلف الصالح! فالحمد لله الذي هدانا لهذا الذي قرأناه وسنّته وما كنا لنهتدي لولا أن هدانا الله! هـ - أمّا الفروع الثلاثة، التي لا تتفك عن تلك المبادئ، حيث هي نتائج طبيعية ومنطقية لها، فهي الآتي:

(هـ1) **أكلنزة الكلمة!** اللغة العربية بطبيعتها بنائية منطقية، أي أنّك في الأغلب تبني الكلمة و مشتقاتها على أساس منطقي، على خلاف اللغة الإنكليزية، التي في غالبها صمّاء، أي بلا جذور قابلة للتصريف واشتقاق الفعل المناسب والإسم المطلوب! ففي الإنكليزية من الصعب إيجاد إسم الفاعل ومن الأصعب جداً إيجاد إسم المفعول! أمّا في العربية فيسهل اشتقاق إسم المفعول به و المفعول فيه و المفعول معه و المفعول لأجله وقس على ذلك! كذلك فإن اللغة العربية غنية جداً بالمفردات الدقيقة، التي تصور المقصود بدقة متناهية، خصوصاً بالنسبة لمفردات القرآن، التي غير اللبيب يرى بعضها من المترادف وليس الأمر كذلك! فعند الترجمة، كثير ما يواجه المترجم صعوبة، إن لم تكن إستحالة إيجاد المفردة المناسبة في الإنكليزية لما يقابلها في العربية! ففي حالة الإستحالة لا بد من أكلنزة الكلمة، أي أن تكتب الكلمة العربية بالأحرف الإنكليزية معكوفة و بين قوسين يشرح المقصود!

مثلاً كلمة "بعل". لا توجد في الإنكليزية كلمة مقابلة! فإذا أردت أن تترجم: "هذا بعلي!" تقول:

This (is) my ba'al (master/owner/husband)¹⁰

و كلمة "is" غير موجودة في النص القرآني، فمن أين جئنا بها؟ جئنا بها لأنّ الصيغة السّوية للجملة بالإنكليزية لا تستقيم إلا بها! وعليه فكلمة "is" وضعت بين قوسين و بأحرف معكوفة لتبيان أن كلّ ما بين قوسين هو ليس من النص القرآني، ولكن اقتضته سلامة النّص في اللغة الإنكليزية فحسب!

(هـ2) **تذكير و تأنيث الكلمة!** في العربية كل كلمة إمّا مذكر أو مؤنث! أمّا في الإنكليزية فالكلمة حيادية، أي لا مذكر ولا مؤنث، إلا مائد ربالنسبة لحفنة من الضمائر! فتذكير وتأنيث الكلمة في الإنكليزية كي تحاكي مقابلها في العربية لا بد من ترميز الكلمة الإنكليزية! مثلاً: الشجرة = tree، و القلم = pen^x فكل كلمة إنكليزية عليها رمز "x" تكون لتأنيث الكلمة المعنية، وتذكير الكلمة يتم برمز "x" عليها!

(هـ3) **تحديد الضمائر!** كما ذكرنا آنفاً في الإنكليزية الكلمة حيادية! مثلاً كلمة: you، تصلح لأنّت، وأنتم، وأنت، وأنتن! والكلمة في القرآن، الضمير و غيره، محدد و بمنتهى الدقة، أي لا يمكن اللبس فيه! فمن أجل ذلك رمّزت الضمائر لتحديد هويتهما من أول نظرة! فمثلاً: أنت = you^g، وأنتم = you^f، وأنتم = you^y، أنت = you^g، ضمير المخاطب المتصل، كأن تقول مثلاً: إنك = verily you^g، أو الضمير المستتر، كما في: قل = let-say [you^g]! وهكذا دواليك¹¹ لمجموعة أخرى من (20) كلمة من مختلف الكلمات المرّمة كفت لأكتشاف كل ما يحتاج إليه لكامل ترجمة القرآن الكريم! وبما أنّ هذه الرموز تتكرر سرعان ما يألّفها، بل ويستحسنها القارئ، إن شاء الله، لجميل وظيفتها التي تزيل الالتباس وتحدد بوضوح ومن أول وهلة الأمر المعني! فالحمد لله على هذا الابتكار الذي سوى نقصاً في الإنكليزية، لتلائم النصوص القرآنية الكريمة!

¹⁰ و أحياناً كلمة ba'al تطلق على صنم كانت العرب تعبد في الجاهلية

¹¹ انظر صفحة الكلمات المرّمة الملحقة بهذه الترجمة للإحاطة بجميع تلك الكلمات المرّمة

13. بما أن نص القرآن ثابت وجمال لمخلف المعاني مع تطور العلوم وتقدم العصور، فإن الالتزام بالترجمة النصية الدقيقة يضمن ثبوتية النصوص وما حتماً سيتبدى من مختلف المعاني مع تطور العلوم وتقدم العصور!

14. إذا هذه الترجمة ستكون، بإذن الله بمثابة الردم المنيع لفجوة كبرى بلغت من طول الزمن عتياً فيما يتعلق بترجمة القرآن المجيد إلى أي لغة! وإذنه تعالى ستكون هذه الترجمة نبراساً يقتدى به لترجمات أخر وبلغات أخرى!

15. يبلغ المسلمون أكثر من مليار ونصف المليار عدداً! وهم يتزايدون يومياً بالآلاف، والحمد لله، وأكثرهم لا يعلم عن العربية إلا ذكرها وأنها لغة القرآن المجيد! ولكن أكثرهم عنده من الإمام الكافي باللغة الإنكليزية ما يمكنه من قراءة القرآن بالإنكليزية، وكل من يدخل الإسلام يود أول ما يود أن يقرأ القرآن ولو بالإنكليزية! وعليه تجده يبحث عن نسخة من القرآن بالإنكليزية! ومن المؤسف جداً أنه يصطدم بالواقع المؤلم المتمثل في الحقيقة المؤسفة أنه لا توجد ترجمة نصية ودقيقة للقرآن منتشرة حتى الآن! ولكن من الآن، بإذن الله، هذه الترجمة النصية والدقيقة للقرآن المجيد ستسد هذا النقص المذهل والفجوة الكبرى! وسيتمكن الكل من الإطلاع على ما يقوله القرآن بآياته و سورته، كما هو وكما ينبغي! فالحمد لله رب العالمين وعليه التكلان والصلاة والتسليم على نبيه وآله وصحبه وجميع المسلمين، آمين.

ملاحظة (1)

(1) يقول البعض أنه لا يمكن ترجمة القرآن! وهذا قول لا يستند على أي دليل من القرآن ولا من السنة ولا من قياس عليهما! والأصل في الإسلام الحلال ما لم يرد التحريم\المنع بالقرآن أو بالسنة أو بالقياس عليهما! زد على ذلك أن كل "حرام" داخل في باب المفصل، يقول عز من قال في كتابه الحكيم: "وقد فصل لكم ما حرم عليكم" (الأنعام: 119). وبهذا الصدد لا تحريم ولا تفصيل، وعليه فهذا قول دحضت حجته!

(2) وأخيراً ينبغي أن نذكر، إذ "إن الذكرى تنفع المؤمنين"، بأن أي ترجمة للقرآن ليست بقرآن، فمثلاً لا يصلح التعبد بقراءة الترجمة! ذلك أن التعبد بقراءة القرآن لا بد وأن يكون بالعربية بل وبالنص السماوي! كذلك لا تكون الحسنة بعشر أمثالها لكل حرف من القرآن إلا بأحرف العربية، وبالنص الأصلي!

الحقيقة أنه لو "ترجم" القرآن إلى اللغة العربية ذاتها لما كانت تلك "الترجمة" بقرآن، بأي حال من الأحوال! القرآن والتعبد به ونيل الأجر بتلاوته لا بد أن يكون بنص السماوي، كما نزل به الوحي على محمد صلى الله عليه وآله وسلم!

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The Textual Translation of The Qur'an The Supreme!

(Preserving its text, by *utmost endeavor to faithfully and appropriately correspond to its verbatim*)

1. First of all, in translating The Qur'an to English, *all* translations heretofore, known as "Translation of the Meanings of the Qur'an", had *ubiquitously* followed *nonobservance* of the *verbatim* text of The Qur'an! Consequently, *all* such translations had *added, deleted, or altered* words and phrases with respect to the text of The Qur'an! Hence, such translations are *inadequate*, to say the least, and at times *unbefitting* to The Qur'an, even *worst* when giving the *opposite* meaning of what The Qur'an says!

To cite an example: *all* had substituted the word "yes" for the word "bala" ("bala" = *certainly-not*), wherever "bala" happened to occur, in *dozens* of times in The Qur'an! That is because English does *not* have a word which *exactly* corresponds to "bala" *per se*! Obviously those translators are *unaware* of the *exact* meaning of "bala" (*like many, many other words too*)! Here is one *concrete* example, as Allah addresses Adam's progeny: "Am I not your Lord; said they: *bala (certainly-not)*" (S7:172)! All those "Translations" say: "yes" for *bala*, giving the *opposite* meaning of what The Qur'an says!

Consequently the *uninformed/objectionable-substitution* was made by *all* of them! So those "translations" are *fatally flawed*, resulting in an *unintended/at-times-vile-consequences* of the sacred Qur'an! Because most of those translators are *not* of Arabic extraction, and the few among them of Arabic extraction did *not* fare any better, as they *uncritically* followed their predecessors' *fatally flawed* method! I cite *unawareness* for such *objectionable-substitutions, additions and deletions/omissions* because I cannot imagine that anyone *honored* and *blessed* to translate The Qur'an to *intentionally* make such *ignoble* and at time *vile* mistakes! This is an *unintended adulteration* of the *most accurate and sacred document* on the face of the Earth, affecting billions of peoples (*Muslims and non-Muslims interested in Islam*)! All are keenly interested to find out what *exactly* The Qur'an says about any particular subject being addressed, and *not* the *personal understanding/-interpretation* of *anyone* particularly, except Prophet Mohammad (SAWS), as *his* understanding is *divinely set*, by the *explicit* and *multiple affirmations* of The Qur'an! For example The Qur'an *stresses* the following facts:

"And not [he] pronounces *a'ne* (by/according to) the *hawa* (tendentious liking)". (S53:3).

"*En (not) it^{x12}(is) except a revelation^x(being) revealed*". (S53:4).

"...and whatever the messenger *aa'takum* ([he] *accorded/gave you^b*) so let-take it^x you^z and whatever [he] forbade you^b *a'n* (regarding) it^x so let-cease you^z (*doing it*)..." (S59:7).

2. Second, translating *The Qur'an* is *unlike* other translations, in that there are *four* main *fundamentals* and *three* rational and natural *corollaries* of such *fundamentals which must be observed*, but had *not* been by *all* heretofore translations! See Sections 11-15 below!

3. Certainly *this* translation of The Qur'an to English is rightly and categorically *historic* and *unique*, as it is *unprecedented* ever! It is *different* than all others in *whole* and in *details*!

¹² The word "it^x" here refers to "هو", meaning The Qur'an or *whatever the Prophet (SAWS) says*!

4. This translation *preserves the text* of The Qur'an, by *utmost endeavor to faithfully and meticulously* adhere to its *verbatim* formulations! Clearly the progress of time and science bring forth *multiple newer* meanings to the *constant* text of The Qur'an! Since this translation *adheres* to the *verbatim* of The Qur'an, such *forthcoming/ anticipated multiple newer* meanings are *certainly highly valued assets and so are well safeguarded!*

5. To digress for a while, let's consider the following scenario:

Assume a speaker gave a *pivotal* speech to a large gathering of people and a certain reporter reported that speech "by meanings"- i.e. "meanings" according to *his/her personal* interpretation/understanding. Other *attendees* of the speech or readers who read the speech *verbatim* all *took strong exceptions* to the reporter's ("by meanings") reporting of the speech. Also there were some "facts-checkers" who do *corroborate* the strong exceptions to the reporter's ("by meanings") reporting. Clearly from the aforementioned scenario the reporting of the speech "by meanings" is *unacceptable*, to say the least! This, by and large, is the case with respect to The Qur'an and the various currently in circulation "Translation of the Meanings of the Qur'an"!

In other words *none of such translations is acceptable* with respect to *faithful* conveyance of the *explicit/ actual text* of The Qur'an, its *implications* and *connotations*, *embodying* the *right* and the *truth*, and *how to live life with all Allah's creatures, under His prescriptions and proscriptions!* So, how can we *accept* and *be complacent* to a *flawed* translation, *flawed* by *ignoring* the *verbatim* of The Qur'an?

6. Diction of The Qur'an is *complete and complements itself*, i.e. it *specifies* what it had *generalized* previously and vice versa! In other words, *ultimately* The Qur'an *explains itself* by itself! It is *quantitatively complete, qualitatively perfect, and proportionally balanced!* It is *terse* and *precise, comprehensive yet connotative, generic yet distinctive!* Its display of *diverse-and-scientific-knowledge* in *all* fields of human endeavor is *absolutely amazing*, especially its *correspondence* and *congruence* to *all confirmed scientific findings over time* in *all* fields of human endeavors!

That is, as time progresses and scientific discoveries in *various* fields of study are *absolutely confirmed*, statements of The Qur'an *stand conspicuously shining!* As such *confirmations go hand in hand with what The Qur'an had already stated centuries earlier!* It is *miraculously merited*, because time and again the progress of science breaks *newer meanings* in its *constant* text not heretofore known in history in *all* fields of human knowledge! On *fair* evaluation, it is *absolutely amazing!* No book *could, would or ever will* claim the standing of The Qur'an! All books suffer from *human short-comings!* The Qur'an says in *absolute* terms:

"Not *ya'atey*^x (*approaches/ comes to*) *it*^x the falsehood^x from between its^x both hands^w and nor from its^x behind..." (S41:42)! ("*...its^x both hands*" means *in front of it^x*)!

The Qur'an unambiguously urges all to ponder and ruminate its contents, and if it were from other than Allah therein would be a lot of differences:

"Do then not they^z ruminate The Qur'an^x; and had [*it*^x] been from *ende* (*springing off*) other than Allah surely they^z (*would have*) found in it^x difference multitudinous." (S4:82)

The Qur'an is *assuredly safeguarded*, because Allah is its "keeper-up":

“Verily We, *nazzalna* (*We repetitively descended*) The *Thekra*^x (*Qur'an*^x) and verily We (*are*) for it^x assuredly keepers-up¹³” (S9:15)! (See footnote 2 below)!

The Qur'an is *totally devoid of any mistake/shortcoming whatsoever!* That is why its *everlasting challenges* to all *scholars and specialists in all fields of human endeavor continues* and shall go on *indefinitely!* It is *truly divine*, as it is Allah's word! Its rhyme and harmony are *exquisite!* Its elegance and eloquence are beyond description for anyone well versed in Arabic!

Recitation of The Qur'an is gracefully exquisite to the ears, imparting exhortations in the *finest* of manners and greatest *superiority* in *commanding* rational directives! All around it is *unique, unmatched and incomparable* to all books of all times! Obviously human knowledge and mind are *time-oriented, experiential*, and thus *inherently deficient!* So due to such obvious *limitations*, both compare-not to the *perfect, complete and absolute foreknowledge* of Allah Who revealed such a text! No written text *defied corruption* over the millennia as The Qur'an did and continues to do! Therefore any human tampering intended or not, with respect to the diction of The Qur'an, would *immediately be found, stigmatized as illogical and incorrect, besides being considered sinful and corrupt!* The text of The Qur'an is *eternal* and *not* subject to any change!

7. So for a book as above described, is it not most *regrettable* that non-Arabic peoples until now had been *deprived* of its *exact* contents, embodying the *greatest treasure* there ever was? Yes, the greatest treasure there ever was, as *The Qur'an is verifiably the basis for all cases!* The Qur'an is *preserved* in its *pristine* form! The Qur'an explicitly says:

“And *nazzalna* (*We iteratively descended*) on you^s The Book, exposition/elucidation for everything”! (S16:89). Obviously here “The Book” means The Qur'an!

So it is *a unique treasure*, which encompasses the *grace and goodness* for *this world* and the *Hereafter* and *how to achieve both* by the human-race! Also it's an *exposition* for *everything* in the universe! All that remains *heretofore* not *fully and properly translated for all!* The Qur'an *implicitly* if not *explicitly* charges all Muslims, and *explicitly particularizes Arab-Muslims* to *impart* its *impetuses* to non-Muslims! And *Arab-Muslims* shall be *questioned* regarding such a *solemn* task! The Qur'an addressing *all* through Mohammad (SAWS), says:

“And not We sent you^s except *ka'fatan** (*sufficient and necessary-universal-ever-altogether-gatherer*) for the mankind”. (S34:28).

In another *Ayah* The Qur'an, addressing the *Arabs* through Mohammad (SAWS), says:

“And verily it^x (*is*) surely a *thekron*^x (*repute/ message/ Qur'an*)^x for you^s and for yourⁿ people; and will (*be*) questioned you^{z14}”. (S43:44)

8. The Qur'an in *unambiguous* terms *commandingly declares* and/or *forewarns* that:

“Verily the religion *enda* (*by: Rule/Munificence*) (*of*) Allah (*is*) [the] Islam” (S3:19)!

¹³ The word “حافظون” is rooted in “حفظ” which is “kept-up” not just “kept, or maintained,” or even “safeguarded”! Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*”! (*Emphasis is added*)!

*The word “كافة” = *ka'fatan* is the *intensive* form of *كاف* = *جامع* the *ة* in *كافة* is for *intensity*, like it is in *علامة*! See *اللسان*.

¹⁴ That is about The Qur'an and your (*that is The Prophet's and the Arabs*) stand regarding the Qur'an.

And The Qur'an further clarifies with *definitive specificity* that:

“And whoever *yabtaghey* ([*be*]earnestly-quests) other than[the]Islam(*as*)a religion,so never (*to be*) accepted from him, and he(*is*) in the Hereafter^w of the losers”! (S3:85).

Last but not least Allah in The Qur'an *emphatically urges* all believers as follows:

“...and let-not assuredly die you^z except while you^f (*are*) Muslims”! (S3:102).

Therefore, based on all the aforementioned, is it not most amazing that a book that is *obviously divine*(as it is *so scientifically provable*) elucidating the *clearest of purpose and mission* to all of mankind, until heretofore, not *precisely*(i.e. *verbatim*)and *correctly* translated into English? English *was for the last three centuries and the foreseeable future continues to be the global language of communication* for most people! But, thanks to Allah, such translation is now at hand, see Sections 16 and 17 below! By Allah's leave such a translation, i.e. “The Textual Translation of The Qur'an The Supreme” will go a long way towards *fulfilling* the aforementioned *divinely-designated-responsibility*!

8. Arab-Muslims until now had *defaulted* vis-à-vis fulfilling/effecting/discharging their *divinely-designated-responsibility/duty* towards non-Muslims regarding *rendering a precise* translation of The Qur'an! So, this translation shall, Allah willing, fill the void, and bring about a *better* understanding of what *exactly* The Qur'an says regarding the various human missions/conducts in this world and how to achieve them and be *better* prepared for the hereafter! In other word, The Textual Translation of The Qur'an The Supreme, will reflect, Allah willing, how/what The Qur'an teaches as to the *best ways of cultivating* in this World for the *best rewards and harvest* in the Hereafter for all living creatures in this world!

9. Yes there are *countless meanings* of the contents of The Qur'an! But what one reads in *any* “Translation of the Meanings of the Qur'an” is *none* of those *countless meanings*! That is because all translators of such “translations” had *unintentionally adulterated* the diction of The Qur'an by their *unintended but actual* editorialization-i.e. *additions, deletions, omissions, and alterations* of the diction of The Qur'an! So much so that one would be hard pressed to find in *any* of such “translations” a sentence of *two-words* or more that *exactly* corresponds to the text of The Qur'an!

10. Most *outstanding* reason for such an *unintended adulteration* of the text of The Qur'an on the part of those translators of “Translation of the Meanings of The Qur'an” is that they employed a *fatally flawed* method in their translations! Muslim scholars *emphatically ascertain* that any statement of/by The Prophet(SAWS) must first be stated *verbatim*, as The Prophet himself had *obligated everyone* to do just that for conveying his *hadeeths* (Prophet's statements/ actions/ any statement approved by The Prophet)! So, if that is *necessary* with respect to the *hadeeth*, then the diction of The Qur'an *should be/ is more deserving*, as it is the *direct* word of Allah! Hence, how could such a fact could escape anyone! The fact of the matter is that it did escape all those translators!

11. To do *minimum justice* to the solemn task of translating The Qur'an, *four fundamentals* and *three* rational and natural *corollaries* of those fundamentals *must be observed*!

First fundamental is: The Qur'an is *made Arabic!*

“Verily We made it^x Qur'an Arabic...” (S43:3)

(The superscript ^x on it^x says that this it^x refers to a *masculine entity*, here *The Qur'an*).

That means *every* word in The Qur'an is Arabic! Words of The Qur'an are *extremely precise*, finer than a razor's edge! There are *no synonyms* in The Qur'an; i.e. *every* word-/phrase in The Qur'an is used for *itself*, portraying a *specific* image and conveying a *particular* message! Unlike English, in Arabic *all words* and especially *particles of preposition* are *case-sensitive*, i.e. they are *highly designative*; so *each particle designates a specific meaning, not renderable by any other!* To illustrate let us take the *Arabic* usage of: *to*, *by*, and *with*!

I had a meeting *with* the king. I had a meeting *by* the king. I had a meeting *to* the king.
Meeting *with*=you and the king are of *equal ranks*. None has power over the other.
Meeting *by*=you are *higher ranking* than the king, *you have power over him*, e.g.: *you are emperor*.
Meeting *to*=you are *lower ranking* than the king, *he has power over you*, e.g.: *you are his subject*.

So translating the text of The Qur'an to English all *must* ensure to make *English* comply to the *Arabic expression/idioms* of The Qur'an, with *adequate local explanations* as needed! So, you can see from the above illustrations that it is *vitaly significant* as to the choice of *which prepositional particle* to use *vis-à-vis* the usage of The Qur'an, i.e. when The Qur'an uses one and as a translator you *cannot* just pick *any* prepositional particle word/phrase of *your* choice! In all “Translation of the Meanings of the Qur'an” “*with*” was used instead of “*to*” as in (S2: 14), where The Qur'an says: “to their Satans...” i.e. their Satans *teach* them! All had translated that as: “with their Satans...”, thereby not only *missing* the *implication* but *adulterating* the *explication* of The Qur'an! Clearly you can see the *immense* but *unintended alteration/adulteration* of the text of The Qur'an and its messages, given such a text is *highly implicative besides being explicative and designative!*

Regarding *any word/phrase* in The Qur'an *Arabic dictionaries* are the *determinants!*

12. Second fundamental is: The Qur'an is rendered in *Arabic tongue expression*, i.e. in *idiomatic Arabic*! In this regard The Qur'an says:

“While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic....” (S16:103)

Arabic-tongue means *Arabic-idiomatic-expression!* That means: combining two or more Arabic words and the result is a meaning which is *none of all!* For example: “the path's son”= “the traveler”! There is no *path* there is no *son per se!* Another example: “[He] eats his dead brother's flesh” = He slanders another person! There is no “*eating*,” there is no “*flesh*,” and there is no “*dead brother*”, *per se!* Such lofty expression is to *abominate, execrate and detest* slander! (In Arabic the pronoun “*he*” is *implied*, that is why it is in *italics* and *bracketed*)! The Qur'an is rife with *myriads* upon *myriads* of such *lofty* and *sublime, elegant* and *eloquent* Arabic-tongue expressions! So one has to be rather *familiar* with such expressions to *state them verbatim* and *explain their exact* meaning or meanings! There are numerous books dealing with such expressions and idiomatic renditions.

13. Third fundamental is: The Qur'an had been *descended by Arabic-rule!*

“We descended it^{*} (*by*) Arabic-rule¹⁵”. (S13:37)

By Arabic rule, means *following Arabic language rules of grammar and conjugation, morality and wisdom of the Arabs, as polished and improved by divine intervention*¹⁶! Because the diction of The Qur'an is *rather terse and very precise*, so *thorough familiarity* with this fundamental is *imperative*, without which The Qur'an would *not be correctly understood, let alone be translated*! There are many *specialized* books dealing with such topics, especially books of إعراب القرآن, *desinential-inflection* of The Qur'an, i.e. dealing with *every word and its place* in the sentence!

14. **Fourth fundamental** is: ***Sha'rey'ah* imperatives** that are the **religion's constants!** ***Sha'rey'ah* imperatives** are religiously defined and are ubiquitously accepted, in terms of what is: **lawful or unlawful, taboos or sacrosanctities!** This fundamental is the **most basic** and **pivotal** pillar; **most essential and cardinal corner-stone** in ***Sha'rey'ah* law, which is 100% Qur'an-based!** From The Qur'an spring **all** teachings of how to worship Allah according to **His Criteria of prescription and proscriptions!** Here is an example of ***Sha'rey'ah* imperative**:

Prayer! Linguistically speaking, **Prayer** means **invocation** or **place** for praying! But by ***Sha'rey'ah* definition, ubiquitously accepted, Prayer** is: (1) to have ***ghusol*** (**prescribed bathing**) or ***wodho'a*** (**simple prescribed cleansing**), (2) entering into the praying by enunciating: ***Allaho Akbar***, (3) doing all the **prescribed** rituals and bodily gestures, and (4) exiting from it by enunciating: ***As-Salamo Alaykum wa Rahmato Alla'he!*** Or take this ***Hadeeth***¹⁷: "Let [*you* ^s] Plump-for/stand-by your brother, [*he*] (*is*) wronger or wronged!" (In Arabic, **grammatically** speaking, "you" is **singular, masculine and implied**, so it is **bracketed and italicised**; also the word "is" is **not** part of the sentence, so it is in parenthesis! see Section 17C below for elaboration)!

16A. Clearly standing-by your brother when he is **wronged** is **obvious** and **advisable!** As such "standing-by" is **foiling** the wrong and **upholding** justice! But how does that square and logically **justly** suit when the brother is **the wronger**? Here is where the **supremacy and loftiness** of Islam conspicuously shine! As the **meaning** of standing-by your brother is: to **stop** or **prevent him** from wronging **a priori**! O, Allah! Exalted and hallowed is Allah! He Who taught the human what the human does not know! (See 16B below for elaboration)!

16B. ***Sha'rey'ah* laws** are **Qur'an-based** and originate: **new horizons of teachings and understandings; new concepts, new approaches, new perspectives all around for life and living** in the universe and its **entire** contents! So, common sense, customary, traditional, and logical "**givens**" **all** are **divinely uplifted, redefined, reformulated** and get **ubiquitous acceptance** by **all** believers in Islam! So all **taboos/sacrosanctities** are **divinely** based! So based on the afore-mentioned, **Islam** is the **core** message of The

¹⁵ See the ***Lexicon*** attached to this ***Translation*** for an elaborate exposition regarding this vital, denotative and connotative word, describing the diction of The Qur'an by Arabic rule! "حكما"=rule is *adverbial* here approximated through prefixing with the word "*by*"!

¹⁶ By having the Prophet (SAWS) as the model! Plus see the ***Lexicon*** attached to this translation for elaboration and explanation of this point.

¹⁷ *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*

Qur'an, calling for: **truth and honesty, universal peace and justice, mercifulness and forgiveness for all peoples, cooperative brotherly existence/coexistence with everything in the universe! Lofty and upright manners, bounteousness and honoring of the guest, protection of the neighbor, fulfilling one's contracts, satisfy obligations towards parents and kin, no coercion in religion, for each is their own religion!** In such existence/coexistence, **personal freedom** is upheld **supremely**, subject **only** to **Allah's Criteria** of **prescription and proscriptions**, **all for worshipping Allah alone** and for the **common good of all!** The Qur'an is absolutely **amazing**, as it **aright-guides** to "**which is upright- straight**" (S17:9)! The Qur'an: "**is an exposition for everything**" (S16:89)! Clearly its **marvellousnesses are eternal**, as stated by some ancestors! **historically** and **as all the sciences progress** The Qur'an **proved** to be **factually correct!** It certainly is the **most amazing** book on the face of the globe (see Section 6 above)!

15. In addition to those *four-fundamentals*, there are *three corollaries* that follow from those *four fundamentals*! In order to exactly *convey* the highly exalted diction of The Qur'an, i.e. *conveying* it in its Arabic *sense* and *flavor*, some words must be: *transliterated, masculinized or feminized accordingly*, especially where it is *imperative* to do so!

15A. **First corollary:** is that of *transliteration*, that is when there is a word that does *not* have an English equivalent *per se*, then it must be *transliterated*, i.e. written in English alphabet and parenthetically explained! For example: the word “**بعل**”= “*ba'al^x*” = (*owner/ lord/ master/ husband*)^x, or it could also mean “*worshipped idol*”, depending on the context! Obviously no *single* English word would/could *convey* the *various meanings* of “*ba'al^x*” *per se*! Hence *transliteration* is a must! There are *numerous* examples in this respect *vis-à-vis* the diction of The Qur'an!

15B. **Second corollary:** is that of *feminizing the feminine* and *masculinizing the masculine*! Unlike English words that are *neutral*, save a handful of pronouns, *all* Arabic words are *gender-sensitive*, i.e. all are *masculine* or *feminine*! So for proper translation of The Qur'an, *many* words *must be masculinized or feminized* as needed! This is especially important with respect to *pronouns* as they *refer to their respective antecedents*. This is rendered by *superscription* of an “x” for *masculinizing* and a “w” for *feminizing* words. Example: *tree^w*, as “*tree*” in Arabic is *feminine*; or *pen^x*, as *pen* is *masculine* in Arabic!

15C. **Third corollary:** is *specifying all pronouns*! For example: The *addressee* pronoun “you” in English could stand for a *singular, masculine* or *feminine*, or for the *plural masculine* or *feminine*! In Arabic the *form* for each of the aforementioned is *different*! For example: “you” with a superscript ^s=you^s stands for the *singular, masculine, present, addressee*; whereas “you” with a superscript ^f=you^f stands for the *plural masculine, present, addressees*; and “you” with a superscript ^g=you^g stands for *masculine, singular, present, addressee, connected/explicit*; and “you” *bracketed and italicized* = [*you^s*] for *masculine, singular, present, addressee, implicit(hidden)*; and you^y stands for the *singular, feminine, present, addressee*; you^{mn} for *plural, feminine, present, addressees*! See table of the *superscripts* (about 20 in all) for the entire translation of The Qur'an! Since all are *repetitive, particularizing* and *explanatory*, soon they become *familiar*s and

most helpful to the reader! Any page of this translation contains a number of such superscribed words.

Conclusion

16. All renditions of The Qur'an in the popularly known: "Translation of the Meanings of the Qur'an" the *exact* text of The Qur'an was *not observed*! So such renditions are *useless* for a *full and faithful* conveyance of the *actual/exact* diction of The Qur'an, its *exact portrayals and messages*, good for *all* times and places! Without such *fullness* and *faithfulness* of conveying the *exact* diction of The Qur'an a *great deal is lost and significant portrayals, especially implied messages all are missed*! All such renditions of The Qur'an are in *complete* oblivion/neglect of all the above-mentioned *imperative fundamentals and their corollaries*! That is why it is rather difficult to find in *any* of such "translations" a sentence of *two-words* or more that *exactly* corresponds to the text of The Qur'an! That is because translators of such "Meanings of the Qur'an" are *unaware* of/about those *fundamentals* and their *corollaries*! I cite *ignorance*, for lack of a better word, because I cannot imagine even for a minuscule of a moment that anyone honored/blessed to translate The Qur'an in any way, form or shape to *intentionally* make such vile-mistakes, by *claiming* that The Qur'an says what it does *not* say or *vice versa*! And even *worst*, conveying exactly the *opposite* of what The Qur'an says instance, after instance, after instance! So, in conclusion I *pray* and stand by my *well-wishing* for *every-one* of those translators and remain convinced that they, Allah willing, all are worthy of Allah's rewards *because they did their best and had exerted their utmost efforts* to do their works serving The Qur'an! But *correcting the incorrect* regarding The Qur'an is a *must solemn obligatory duty upon every knowing and capable person* to undertake and effect!

17. By Allah's blessing and munificence this *Textual Translation of The Qur'an The Supreme*, preserves the text of The Qur'an, by *making utmost endeavor to faithfully adhere* to its *verbatim*, thereby maintaining the sure to come *multiple* meanings which such texts bear as time and science progress! So this *unique* translation stands *fully* and *faithfully* in *absolute compliance* with/to the abovementioned *imperative fundamentals and their corresponding corollaries*, and hence *truly and correctly* conveys the *explicit text* of The Qur'an, its *implications* and *connotations* as well as its *portrayals and messages*, as should be, Allah willing! I hope that other translations of the text of The Qur'an in other languages will follow suit accordingly!

Praise is for Allah and peace and prayers are for all His Messengers, especially Mohammad (SAWS).

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Note No.1

I want to repeat here, like I did before in various occasions, that **anyone** who **can**, on his own or through him/her some other person/entity, **improve** my "Textual Translation of The Qur'an The Supreme", Revision 4.6.5, **on a scientific bases**, I am

willing to **pray** for him/her and **pay** for the **time** of that person/entity up-to **ten thousand (\$10,000.00) U.S. Dollars per hour** for their work with respect to the aforementioned translation of The Qur'an! In this respect please go to my website:

www.qurantranslation.org

and read the *Introduction* and the *Prelude* to this translation and also please read the **نداء** to be found in the right corner of the first page of this website! As without such a reading of both (*Introduction* and *Prelude*) the reader will **not** be adequately prepared for a correct and proper reading of this Translation, which is **unique** and **first** of its kind!
Thank you.

Formidable but **surmountable** impediments to the translation of The Qur'an!

1. There are *formidable* but fortunately *surmountable* impediments to the translation of The Qur'an to *any* language! Yes *formidable* but with *diligence*, *patience*, and *innovation* such impediments are *not* impossible to overcome, as we shall show below!
2. Until now, March 31, 2008, unfortunately there is *not in circulation a single* good, i.e. *precise verbatim* translation of The Qur'an in *any* language! Such a fact is an *unusual* phenomenon if not a strange *anomaly*! Yes *unusual* because:
(A) currently Muslims are over 1.5 *billion* world-wide and are, at least numerically, *rapidly rising in every locale all over the globe*! (B) The overwhelming majority, of such Muslims, does *not* speak Arabic (*language* of The Qur'an), but does *communicate or understand* English in one form or another! (C) For the last *three hundred* years or so the English language had *dominated* and it *continues* to *dominate* the global spheres of communications! So it seems obvious that: it was *incumbent* on the *Muslims*, particularly *Arab-Muslims*, to have had in place a *precise* English translation of The Qur'an for the *non-Arabic* readers, a *long time ago*, especially in light of two *significant* facts:
(i) The message of Islam is for the **entire** human race! Allah in The Qur'an addresses His Messenger Mohammad (SAWS) of this message says:
“And not We sent you^g except *ka'fatan*¹⁸ (*sufficient and necessary-universal-ever-altogether-gatherer/ absolute restrainer facing disbelief*) for the mankind”. (S34:28).

Thus, since Mohammad (SAWS) was sent to **universally check/restrain disbelief and emphasize belief in Allah alone** among **all** and for **all** peoples, so his **message** should be **imparted/imported** to the **entire** human race in *their* respective *languages* by means of precise and proper, i.e. verbatim translation of The Qur'an and good *hadeth*!

- (ii) The Qur'an *charging* the (*Arabs-Muslims*) to carry out such a solemn task says:
“And verily it^x (*is*) surely a *thekron*^x (*repute/ message/ Qur'an*)^x for you^g and for yourⁿ people; and will (*be*) questioned you^z”. (S43:44). [This “it^x” means The Qur'an].

But regrettably *Arab-Muslims* had *defaulted* vis-à-vis rising to the *challenging task* until now!

3. Currently there are about a dozen or so of the commonly known: “Translation of the Meanings of the Qur'an”! Any *informed* reader would be very hard pressed to find a sentence of *two words* or more in *any* of such “Translation of the Meanings of the Qur'an”, which *exactly* corresponds to the text of The Qur'an! Yes, The Qur'an encompasses *multiple* meanings, but *none* of such “Translation of the Meanings of the Qur'an” exactly represents such meanings! That is because such “translations” are *fatally flawed* in *whole* and in *detail*! Perhaps, as claimed by some, because most of the translators of such “translations” are *not* of Arabic extraction, and the very few among them that *are* (of Arabic extraction), did *not* fare any better as they in turn *uncritically* adopted their predecessors' *fatally flawed* method! As a matter of fact, some **noted Arabic linguists** are of non-Arabic origin! Hence, I believe that such translators did

¹⁸ The word “كافة”=*ka'fatan* is the *intensive* form of كاف=جامع the ة in كافة is for *intensity*, like it is in علامة! See اللسان.

not thoroughly and meticulously pay attention to the **linguistic precision** of The Qur'an! That is why those translators had engaged in *editorialization* by *adding* words *not* stated in The Qur'an, by *omitting/deleting* words *stated* in The Qur'an, and by *altering* words/phrases in ways that are *unbefitting* to the text of The Qur'an! Worst of all when they even conveyed the *opposite* of what The Qur'an says! This all amounts to an *unintended alteration/adulteration* of text The Qur'an! One of many examples of such *unintended consequences* is where they *all* had substituted the word "yes" for the word "bala,"¹⁹ (*bala=certainly-not*), wherever the word "bala" happened to occur, i.e. in *dozens* of times in The Qur'an, thereby giving the *opposite* meaning of what The Qur'an says! All that because in English there is *no* word that *exactly* corresponds to "bala" *per se*! Let's take one example of this: The Qur'an says, as Allah addresses Adam's progeny:

"Am I not your Lord; said they: *bala (certainly-not)*" (S7:172).

All those "Translations" say "yes", for "bala", giving the *opposite* meaning of what The Qur'an says! Clearly those translators were *unaware* of the *exact* meaning of "bala" (*like many, many other words too*), so the *uninformed/ objectionable-substitution* was made in *all* of those "translations"! Thus, the *omissions/deletions*, the *additions* and the *alterations* of the text of The Qur'an introduced in those "translations" rendered them as *fatally flawed*, resulting in the *unintended/at-times-vile-consequence* of the sacred Qur'an! There are *objective* reasons for such *fatal flaws*! The reasons are *linguistic* and *historic* in nature! Let us examine both!

Linguistic Reasons

4. Let us begin with the *linguistic* reasons. Listed below are *four fundamentals* and *their corollaries*!

4A. The diction of The Qur'an is *made Arabic*; that is in *specific linguistic formulation*, importing very *significant implications*!

First fundamental is that The Qur'an is *made Arabic*!

"Verily We made it^x Qur'an^x Arabic..." (S43:3).

(The superscript "^x" on it^x says that this "it^x" refers to a *masculine entity*, here *The Qur'an*). Clearly the diction of The Qur'an is Arabic! There are *no synonym* in The Qur'an! Which means *every* word used in The Qur'an is for *itself*, with all the *implications* and *connotations* it imparts/imports! That is to say, because of the *complete lack of synonymity* in The Qur'an: *no* other word can ever be employed *instead* of the one used in The Qur'an! Words in The Qur'an have *personalities of their own*! Take for example the very first word *revealed* and *enunciated*: "أقرأ" = let-read [*you*]! This *single* Arabic word is a *whole sentence*, as we shall show shortly! In all the "Translation of the Meanings of the Qur'an" as well as various noted scholars and writers, this word is rendered by *all of them* as: "Proclaim" or "Recite" or "Read"! Clearly it is neither "Proclaim" nor "Recite" *per se*! So let us *dispose* of both immediately. The closest is "Read"! But "read" *by itself* is a

¹⁹ The word "bala" *literally* means: *no-certainly*! However, I chose to equate it to "certainly-not". It is *not* synonymous with "yes"! Surely "bala" *imperatively* carries *two distinct functions*: (1) it *negates a previously stated negative statement*, i.e. negating a negative = turning it into a positive; and (2) it *confirms such a negation*. Hence "bala" imparts a *specific negation* and a *conditional confirmation*! Such *dual* and *special* function characteristic of "bala" are *completely lacking* with respect to the word "yes"!

present tense, meaning: *to utter to render aloud, to decode, etc....* This Arabic word “إقرأ”: (i) *explicitly* imparts an *imperative command* to read (ii) and it is *directed from a speaker to a single, present, implicit, addressee*, (iii) the addressee is a *masculine gender*! The word “you” in English could stand for: *masculine, feminine, singular, or plural*, posing an *unacceptable ambiguity* in Arabic! Therefore, the task is to *eradicate the ambiguity*, and to *incorporate* all these four factors together in order to convey *exactly* what the word stands for, *immediately* from first look/exposure! To do that: (a) we *prefix* the word “let” = *command*: make or cause, to the word “read” becoming let-read; (b) *superscribe* the word “you” with an “s” *restricting* it to be for the *masculine, singular, present, addressee* = you^s! (c) Since this pronoun in Arabic is *implicit = implied = hidden* it is *bracket* = [you^s] and *italicized*, becoming: [you^s]! So the whole would stand to be:

Let-read [you^s] = “إقرأ.”

4B. **High *precision* in the diction of The Qur'an *requires* high *conformity* to it!**

Every word in The Qur'an is *very precise* and *highly designative*; hence, *requiring a conformity* to both aspects! Diction of The Qur'an is *complete and complements itself*, i.e. it *specifies* what it *generalizes* previously and *vice versa*! In other words, *ultimately* The Qur'an *explains itself by itself*! So it is *quantitatively complete, qualitatively perfect, and proportionally balanced*! Its sentences are *rather terse* and *differentially definitive*! Hence, they are *very descriptive* and *rather specific* in *portraying the explicit/implicit messages*! The diction of The Qur'an contains *no verbiage nor does it lack any additional words or phrases* to convey its messages! This diction is *comprehensively: explicative, implicative, connotative and distinctive*!

The diction of The Qur'an is *totally devoid of all mistakes/shortcomings whatsoever*! That is why it posed *explicit* challenges to the well-known linguistic luminaries, poets, and scholars over the millennia to find *any* fault of *any* kind in it! Its *elegance and eloquence* are *beyond description* for *anyone well versed in Arabic*! All around it is *unique, unmatched and incomparable* to all writs of all times!

Obviously human knowledge and mind are *time-oriented, experiential*, and thus *inherently deficient*! So due to such obvious *limitations*, both *compare-not* to the *perfect, complete and absolute divine foreknowledge* of Allah Who revealed the text of The Qur'an! Because of such *perfect, complete and absolute divine foreknowledge* The Qur'an *precedes or predates* all fields of human knowledge with informations decades and even centuries before such informations become known or discovered!

No written text *defied corruption* over the millennia as The Qur'an! Therefore any human tampering *intended or not*, with *any* word of The Qur'an, would *immediately be found, stigmatized as incorrect, besides being considered sinful corruption of a sacred Book*! The text of The Qur'an is *eternal* and *not* subject to *any* change! Its meaning(s) is/are *miraculously merited*! Because time and again the *progress of the sciences* breaks *newer meanings* heretofore *not* known in its *constant* text! That is why it is of *utmost importance* when translating The Qur'an to *adhere to its precision* by *endeavoring for highest conformity* to its text, i.e. *verbatim* translation, as *nothing* else will do!

4C. Diction of The Qur'an is rendered in *Arabic-Tongue* Expression!

Second fundamental is that The Qur'an is *rendered* in *Arabic tongue* expression, i.e. *idiomatic Arabic*! In this regard The Qur'an says:

“While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic....” (S16:103).

Arabic tongue-expression (= *idiomatic Arabic*) means combining one Arabic word with another and the result is a meaning which *neither* one *conveys*, i.e. *elegant* metaphors and *eloquent* figures of speech! For example: “the path’s son” *means* “the traveler”! There is no *path*; there is no *son per se*!

Another example: “[*He*] eats his dead brother’s flesh” *means* He *slanders* another person! There is no “*eating*”, there is no “*flesh*”, and there is no “*dead brother*” *per se*! (In Arabic the pronoun “*he*” is *implicit*, so it is in *italicized* and *bracketed*)! Such lofty expression is to *abominate*, *execrate* and *detest* slandering! The Qur'an contains *myriads* upon *myriads* upon *myriads* of such *lofty* and *sublime*, *elegant* and *eloquent* Arabic tongue (*idiomatic*) expressions!

So one has to be very familiar with such Arabic *idiomatic* expressions to know and translate the *exact meaning/ meanings (implications)* of such expressions that are very *rife* in The Qur'an! There are numerous books dealing with such expressions! Clearly, English has “English-tongue” (= *idiomatic English*)! For example: *troubleshooter*, *cakewalk*, *circle the wagons*, *soapbox*, etc! So, if one is *not* fully familiar with such expressions he/she cannot *translate* them properly and appropriately!

4D. Allah descended the diction of The Qur'an *by Arabic-rule*!

Third fundamental is that Allah descended The Qur'an *by Arabic-rule*!

“We descended it^x (*by*) Arabic-rule²⁰! (S13:37).

By *Arabic rule*, means *following Arabic language rules of grammar and conjugation, morality and wisdom* of the Arabs, *as polished* and *improved by Islam*²¹! Because the diction of The Qur'an is *rather terse* and *very precise*, thorough familiarity with this fundamental is *imperative*, without which The Qur'an would *not be correctly understood, let alone be translated*! There are many *specialized* books dealing with such topics, especially books of إعراب القرآن = *desinential-inflection* of The Qur'an, i.e. dealing with *every word* and *its place* in the sentence!

4E. Diction of The Qur'an directs that *Sha'rey'ah* dicta be followed!

Fourth fundamental is: *Sha'rey'ah* imperatives that are the **religion's constants**! *Sha'rey'ah* imperatives are religiously defined and are ubiquitously accepted, in

²⁰ See the *Lexicon* attached to this translation for an elaboration. The word *rule* = “*حكم*” is *adverbial* in Arabic, so it is *approximated*, i.e. making it *adverbial-equivalent* by preceding the compound-word “Arabic-rule” with “*by*”!

²¹ See the *Lexicon* attached to the *Textual Translation Of The Qur'an* for elaboration and explanation of this point.

terms of what is: **lawful or unlawful, taboos or sacrosanctities!** This fundamental is the **most** basic and pivotal pillar; most essential and cardinal corner-stone in ***Sha'rey'ah* law, which is 100% Qur'an-based!** From The Qur'an spring **all** teachings of how to worship Allah according to **His Criteria of prescription and proscriptions!** Here is an example of ***Sha'rey'ah* imperative:**

Prayer! Linguistically speaking, **Prayer** means **invocation** or **place** for praying! But by ***Sha'rey'ah* definition, ubiquitously accepted, Prayer** is: (1) to have ***ghusol* (prescribed bathing)** or ***wodho'a* (simple prescribed cleansing)**, (2) entering into the praying by enunciating: "***Allaho Akbar,***" (3) doing all the **prescribed** rituals and bodily gestures, and (4) exiting from it by enunciating: "***As-Salamo Alaykum wa Rahmato Alla'he!***" Or take this ***Hadeeth***²²: "Let[*you*^s] Plump-for/stand-by your brother, [*be*] (*is*) wronger or wronged!" (In Arabic, **grammatically** speaking, "you" is **singular, masculine** and **implied**, so it is **bracketed** and **italicised**; also the word "is" does **not** appear in the **Arabic** sentence, so it is enclosed in parenthesis! See Section 5C below for elaboration)!

4Ei. Clearly standing-by your brother when he is **wronged** is **obvious** and **advisable!** As such "standing-by" is **foiling** the wrong and **upholding** justice! But how does that square and logically **justly** suits when the brother is **the wronger?** Here is where the **supremacy** and **loftiness** of Islam **conspicuously** shine! As the **meaning** of "*standing-by your brother*" is: to **stop** or **prevent** him from wronging ***beforehand*** i.e. ***forestalling*** him from wronging to begin with! O, Allah! Exalted and hallowed is Allah! He Who taught the human what the human does not know! (See 5B below for elaboration)!

4Eii. *Sha'rey'ah* laws are **Qur'an-based** and originate: **new** horizons of **teachings** and **understandings**; **new** concepts, **new** approaches, **new** perspectives **all around** for **life** and **living** in the universe and its **entire** contents! So, common sense, customary, traditional, and logical "**givens**" **all** are **divinely uplifted, redefined, reformulated** and get **ubiquitous** acceptance by **all** believers in Islam! So all **taboos/sacrosanctities** are **divinely** based!

So based on the aforementioned, **Islam** is the **core** message of The Qur'an, calling for: **truth** and **honesty**, **universal peace** and **justice**, **mercifulness** and **forgiveness** for **all** peoples, **cooperative brotherly existence/coexistence** with **every-thing** in the universe! **Lofty and upright manners**, **bounteousness** for and **honoring** of the **guest**, **protection of the neighbor**, **fulfilling one's contracts**, **satisfying obligations towards parents and kin**, **no coercion in religion**, for **each is their own religion!** In such existence/coexistence, **personal freedom** is upheld **supremely**, subject **only** to **Allah's Criteria** of **prescription** and **proscriptions**, **all** for **worshipping Allah alone** and for the **common good of all!** The Qur'an is absolutely **amazing**, as it

²² *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*

aright-guides to "which is upright-straight" (S17:9)! The Qur'an: "is an exposition for everything" (S16:89)!

Clearly its **marvellousnesses are eternal**, as stated by some ancestors! **Historically** and as **all the sciences progress** The Qur'an **proved** to be **factually correct**! It certainly is the **most amazing** book on the face of the globe (see Section 4B above)!

5. There are three *corollaries* for the aforementioned four fundamentals!

In *addition* to those **four-fundamentals** there are *three corollaries* that follow from those *fundamentals*! In order to *exactly convey* the rather *terse* and very *meticulous* text of The Qur'an, *conveying* it in its Arabic *sense* and *flavor* English words *must be treated likewise*, i.e. at times *transliterated, masculinized, or feminized* as needed to best *approximate* the *Arabic* text!

5A. First Corollary: is that of *transliteration*, that is when there is a word that does *not* have an English equivalent, it must be *transliterated*, i.e. written in English alphabet and *parenthetically explained*! For example: the word “**بعل**” = “*ba’al*” = (*owner/ lord/ master- / husband*)^x, it could also mean a “*worshipped idol*,” depending on the context! Obviously, no *single* English word would convey the *various meanings* of “*ba’al*” *per se*! So *transliteration* becomes a *must*! There are numerous examples in this respect vis-à-vis the entire diction of The Qur'an!

5B. Second Corollary: is that of *feminizing* the *feminine* and *masculinizing* the *masculine*!

Unlike English words that are *neutral*, save a handful of pronouns, all Arabic words are *gender-sensitive*, i.e. *all* are *masculine* or *feminine*! So for proper translation of The Qur'an, many words must be *masculinized* or *feminized* as *needed*! This is *especially important* with respect to the *pronouns* as they *refer to their respective antecedents or vice versa* giving rise to a great deal of *implications* with respect to *many statements* in The Qur'an! This is rendered by *superscribing* an “x” for *masculinizing* and a “w” for *feminizing* words. Example: tree^w or pen^x!

5C. Third corollary: is *specifying* all *pronouns*! For example: The *addressee* pronoun “you” in English could stand for a *singular, masculine* or *feminine*, or for the *plural masculine* or *feminine*! In Arabic the *form* for each of the aforementioned is *different*! For example: “you” with a superscript ^s=you^s stands for the *singular, masculine, present, addressee*; whereas “you” with a superscript ^f=you^f stands for the *plural masculine, present, addressees*; and “you” with a superscript ^g=you^g stands for *masculine, singular, present, addressee, connected/- explicit*; and “you” *bracketed and italicized* = [you^s] for *masculine, singular, present, addressee, implicit(hidden)*; and you^v stands for the *singular, feminine, present, addressee*; you^{mn} for *plural, feminine, present, addressees*! See table of the *superscripts* (about 20 in all) for the *entire* translation of The Qur'an! Since all are *repetitive, particularizing* and *explanatory*, soon they become *familiars* and most helpful to the reader! Any page of this translation contains a number of such superscribed words.

6. By now, it is already established historically and scientifically that the *progress of time and the sciences* bring forth *multiple newer* meanings to the *constant* text of The Qur'an! Since this translation *adheres* to the *verbatim* formulations of The Qur'an, such *forthcoming-/ anticipated multiple newer* meanings are *certainly highly valued assets* and so are well *safeguarded*!

7. All renditions of the "Translation of Meanings of the Qur'an" are *useless* for *precise*, i.e. *full and faithful, conveyance* of the *verbatim*, translation of The Qur'an or its *messages, especially implied* messages! All such renditions are in *complete* oblivion/neglect of all the above-mentioned *imperative fundamentals* and their *corollaries*! That is why it is rather difficult to find in *any* of them a sentence of *two-words* or more that *corresponds* to the *exact* text of The Qur'an!

Apparently renderers of such "translations" *were* completely *unaware* of/about those *fundamentals and their corollaries*! Why so? Good question! Because each did *not* examine the *distinctive characteristic* of *each word/phrase* in *every* sentence of The Qur'an! I cite *unawareness* because I cannot imagine even for a minuscule of a moment that anyone honored to translate The Qur'an in any way, form or shape, to *intentionally* make such vile-mistakes, by saying what The Qur'an does *not* say, or *not* say what The Qur'an *does* say! Even *worst*, conveying exactly the *opposite* of what The Qur'an says instance, after instance, after instance! Additionally, I believe by and large they were all victims of a prevalent *myth/misunderstanding* (see Historic Reason below) regarding the translation of The Qur'an! That however does not absolve their *inexcusable indifference* towards the *precise* meaning of *each word/phrase* of each sentence in The Qur'an! In *conclusion* I pray for every-one of them and remain convinced that they, Allah willing, *all are worthy* of Allah's rewards because they did their *best* and exerted their *utmost* to do their works, whatever their products happen to have become!

Historic Reason

8. So far we have covered the *linguistic* reasons, for lack of a *precise* English translation of The Qur'an! Of course there is one single, but overwhelming *historic reason* that of a notorious *myth*, purporting that The Qur'an is *not translatable* or *should not be translated*! For a long time at worst this *myth* or at best this *misunderstanding*, prevailed among a large number of Muslims and even *highly educated non-Muslims* who had dealt with The Qur'an one way or another, and apparently never bothered to *verify* such a *myth/-misunderstanding*!

Repeatedly, I tried *to no avail*, to find the *origin* of such a *myth/misunderstanding* victimizing so many peoples who should know *better*, understand *better*, and reason *better*! When proponents of such a *myth* are asked to provide a *proof* to support their claim, they become *nonplused*, and subsequently ramble, some-times with gibberish!

It is a well known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger's (SAWS) messages to the various leaders of his Time! Zayd Ibn Thabit had to learn the Persian language, the Roman language, the Ethiopian language, and the Coptic language!

There is *no* true or a good *Hadeeth* substantiating the claim that translation of 'The Qur'an is *not* allowable! Nor is there any *Ayah* in 'The Qur'an which disallows the translation of 'The Qur'an! The reason for such *non-existence* of such an *Ayah* or a *Hadeeth* is: that would be *irrational*! And irrationality is *absolutely antithetical* to the nature of Islam, its Messenger (SAWS) and 'The Qur'an, as all are of the *most sound rationality and good common sense* for all to appreciate and examine! Time and again 'The Qur'an urges: *reasonable reflection, rational thinking, sound cerebrating, judicious pondering, valid rumination*, etc! Thus, 'The Qur'an should be presented in the *precisest* translation to *every* living language! Muslims are *commanded* to *peacefully* and with *utmost wisdom* to *invite all peoples to embrace* Islam on *voluntary* bases by *everyone*, i.e. through *persuasion, good logic and good deeds*! As on the Day of Judgment *only Islam is acceptable*!

“Verily the religion *enda* (by Rule of) Allah(*is*)[the] Islam” (S3:19)!

“And whoever *yabtaghey*²³ ([*he*] *earnestly-quests*) other than [the] Islam(*as*) a religion, so never (*to be*) accepted from [him], and [*he*](*is*) in the Hereafter^w of the losers”. (S3:85)!

9. Clearly, 'The Qur'an is the *most sacred writ* of Islam! So its messages are *explicatively/-implicatively sensitive*! Thus, its translation *must be precisest*! Hence, how could intelligent people *embrace* Islam and *be fully aware of it and all it imparts* to them and their lives without a *verbatim* reading of its *most vital Book*, 'The Qur'an? Obviously such a reading would *ideally* be *best* in a language of *their own*; or done in a *most authentic, correct, reliable and precise* translation! Also sequel to that, *everyone* will come to know that *recitation of 'The Qur'an* is a *worship to Allah*! But *such* a worship *must be rendered* in *Arabic*, the *original language* of 'The Qur'an! So, there is *no*, as there could *not be*, any rationale/excuse for the afore-mentioned *myth/misunderstanding* claimed by some to continue!

From a present day perspective!

10. Let us assume a speaker gave a *pivotal* speech to a large gathering of people and a certain reporter reported that speech by “meanings”; that is “meanings” according to *his/her personal* interpretation/understanding. Other *attendees* of the speech and *readers* who read the speech as reported *verbatim*, as well as some “facts-checkers” *all* took strong exceptions to that reporter’s reporting by “meanings”! Clearly from such a scenario the reporter’s reporting by “meanings” of the speech is *unacceptable*, to say the least! This, by and large, is the case of 'The Qur'an with respect to the various “Translation of the Meanings of the Qur'an” currently in circulation! That is to say: *none of them is acceptable* with respect to *true and faithful* conveyance of the *actual text* of 'The Qur'an, which is *embodying* the *right* and the *truth*, *how to live life with all Allah's creatures*, under His Criteria of *prescriptions* and *proscriptions*! Hence, how can we *accept* or be *complacent* to a *flawed* translation of 'The Qur'an? Until now, that was the case but no more, Allah willing!

Conclusion

11. Translator of “The Textual Translation of 'The Qur'an The Supreme” sincerely believes that *this* translation is so far, the *best* possible translation! It *endeavored to faithfully* and *appropriately* correspond to the *verbatim text* of 'The Qur'an! In it is neither an *added* word

²³ The word “إبتغى” = “طلب حثيثاً” meaning: *earnestly quested*!

not in 'The Qur'an, nor a *deleted/omitted* word 'The Qur'an *mentions!* In it there is no *alteration* of *any* word or phrase stated in 'The Qur'an! It is *faithful* even to the *formulation* of the diction of 'The Qur'an, i.e. with respect to the *verbs, nouns, adjectives, adverbs*, etc! This translation *conforms* very *meticulously* to the *generalities* and the *specificities* of the text of 'The Qur'an *in full!* This is necessary as the diction of 'The Qur'an is: *unique, terse, perfect all around* and very *implicative!*

'The Qur'an contains *no synonyms!* Therefore *every* word/phrase in 'The Qur'an is used for *itself*, portraying a *specific* image and conveying a *particular* message! In such diction depicted are the *inimitability* of 'The Qur'an and its *scientific fulfillments* in various disciplines over time! That is, as time *progresses* and various sciences *advance* and humans *mature* more the *miraculous and factual* nature of 'The Qur'an becomes *more apparent, amazing, and appreciated!* So the *verbatim* translation of 'The Qur'an *cannot* be *overemphasized*, as its translation by "meanings" *cannot* but be *deemphasized!*

'The Qur'an depicts *multiplicities* of meanings that are *changing, cumulative* and *ever-increasing over time!* So it is *impossible* to translate its *meanings per se!* However, by *adhering* to its *verbatim* translation, that surely *safeguards all certainly to-come up future multiple meanings!*

12. Also, as *added advantages* of this translation: it has very *informative* footnotes, explaining the *exact* meaning of many *words/phrases* in 'The Qur'an! Additionally it has a *Lexicon* covering some *specific words/phrases* in 'The Qur'an! We *urge every-one* to read this translation, and have a say about it, if possible! The praise is for Allah and the prayer and the peace are on His Messenger, Mohammad (SAWS).

The Translator

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Note: 1

It is obvious that in this world there are human **demons** that are **hate-mongers** and/or **atheists!** Each is extremely zealous and very diligent **fabricator** of **facts-free claims** that are **totally unverifiable** about 'The Qur'an! They are **here** and **there**, but especially **over the internet!** They surely could **confuse** the **unwary** viewer or anyone **unguardedly** lessoning to them! However, the **deciding** factor with respect to 'The Qur'an **early on** is: **bring forth your proof** (S2:111)! 'The Qur'an right **post** its revelation posed the **challenge** to anyone to put forth anything **like** it or find any **verifiable fault** in it! That challenge **still stands and will go on forever**, as the challenger is from Allah! No one can stand to His challenge! 'The Qur'an is a **living miracle in multiple aspects!**

Note No.2

Clearly all **heretofore** translators of 'The Qur'an into **any** language, besides Arabic, did **not** have **correct/proper** understanding of all the above-mentioned **fundamentals** and

their corollaries, so they did **not** observed them in their "translations"! Hence their "translations" are **fatally flawed**! Also the **innovation** with respect to **transliteration** as well as the **pronouns** and the **elimination** of the **ambiguities** associated with them in English vis-à-vis **terms** of The Qur'an is **unprecedented**, to the best of my knowledge!

Note No.3

I want to repeat here, like I did before in various occasions, that **anyone** who **can**, on his own or through him/her some other person/entity, **improve** my "Textual Translation of The Qur'an 'The Supreme", Revision 4.6.2, **on a scientific bases**, I am willing to **pray** for him/her and **pay** for the **time** of that person/entity up-to **ten thousand (\$10,000.00) U.S. Dollars per hour** for their work with respect to the aforementioned translation of The Qur'an! In this respect please go to my website:

www.qurantranslation.org

and read the *Introduction* and the *Prelude* to this translation! Also please read the **نداء** to be found in the right corner of the first page of this website! As without such a reading of both (*Introduction* and *Prelude*) the reader will **not** be adequately prepared for a correct and proper reading of this Translation, which is **unique** and **first** of its kind!

Thank you.

**The Overwhelming Say,
Vis-à-vis the Proper
Qur'an Translation Sway!**

1. For quite a long time, **ubiquitously prevailed an overwhelming say** in connection with the translation of The Qur'an! The say is:

"Translation of The Meanings of The Qur'an"!

Clearly this say/phrase gained rather **common** circulation for an **unintended misrepresentation** of what it is **supposed** to stand for! It is simply a **misnomer**! **Surely** The Qur'an is a **multitudinous carrier of amazingly multiple meanings** that are: **cumulative** and **astonishingly ever increasing**! But what one reads in **any** book bearing the title: "**Translation of The Meanings of The Qur'an**" is **definitely none** of those meanings of The Qur'an! Because such books are **not translations per se**, but are **distinctly personal interpretations to the best understanding of the respective translator**! And **invariably** such **interpretations** are **sadly faulty and seriously flawed vis-à-vis Allah's Book**! Here is why! **A). Translating** such a Book **necessitates the most meticulous adherence to its verbatim**, to obtain the closest representation of the **message/messages enfolded in its notable terseness and eminent precision**! **B).** There are **no synonyms** in The Qur'an, i.e. this means **vast implications**! **C).** **Every word/phrase** in The Qur'an **cannot be substituted** by any other! **D).** Such translators are **definitely noted, pioneering and respectable scholars**! **E).** Translating **The Qur'an** or the **Hadeeth** is a **unique task, unlike translation of any other work**! In **addition** to (A) above, such translation **surely necessitates, adherence to Four Fundamentals and their Corollaries**! (See Section 3 below). **F).** Rather than **adhering** to the **very difficult and demanding task of translating** those scholars (see D above) **opted** for the **easier task of personal interpretation**! By such an **opting** they **unjustifiably disregarded all** of (A, B, C, D, and E above)! The **only** possible reason for such an action on their part is their **unawareness** of the **enormity** of such a **disregard**! I cite **unawareness** because I cannot imagine even for a minuscule of a moment that anyone honored to translate The Qur'an in **any way, form or shape, intentionally** make such **vile-mistakes**, as saying what The Qur'an does **not** say, or **not** say what The Qur'an **does** say, let alone conveying **exactly** the **opposite** of what The Qur'an says **instance, after instance, after instance**! They **omitted/deleted, added and altered** the text of The Qur'an rendering their works **fatally flawed**, with **unintended/at-times-vile-consequences** of the **most sacred Book**, on the face of the globe, The Qur'an The Supreme!

Time and again those translators **altered** words/phrases in The Qur'an in ways very **unbefitting** to The Qur'an! And **worst** of all is when they (i.e. **all**

without exception) conveyed the **opposite** of what The Qur'an says! That tantamount to an **unintended alteration/adulteration** of the text of The Qur'an! (See Section 3 below for an elaboration). May Allah pardon them and plentifully reward them for doing their best! Incidentally, the very few Arabs who came **subsequently, uncritically** adopted their predecessors' **faulty interpretation and fatally flawed method**, so they did **not** fare any better either!

2. Please bear with me for "sounding/seeming so harsh" in my assessment of those **great and extraordinary scholars** who earnestly set-out to carry-out such an **honorable and rather difficult task** of rendering **Allah's Speech from its original Arabic to English** (in this case)! They are **great and extraordinary scholars**, their task is **greater and more extraordinary**, and **Allah's Speech is greatest and most extraordinary**! Remember, we are dealing with **The Qur'an**, the basis for all case, for the safety and security of the **entire human race in this world and its salvation in the Hereafter**! Additionally it **directly affects everyone personally**, i.e. his/her **creed, philosophy and way of life**! Given all these facts, what is at stake is very high! Thus, their works **should have risen to the best and highest of expectations**! But the **actual result is far less than the best possible**! Is it possible to rise and realize the best of expectations? Of course it is possible! With **patience, diligence, and perseverance** the results would have been **far better**! Had they **persevered, patiently and diligently** they would not have **disregarded (A, B, C, D, and E above)**! And the **result** of their works would have been **far better and up to the best of expectations**! But since they took the easier rout, their work is unfortunately **faulty and flawed**, as we shall show next! As an **illustration**, in a separate attachment I have cited about fifty words that are **imprecisely or wrongly** translated, due to **faulty/improper understanding** of those words! In the following pages I have discussed with **some** details about eight of such words to **illustrate** the extent of such **faulty/improper understanding** by those **great and extraordinary scholars**! May Allah reward them amply!

3. One of **many** examples of the **unintended alteration/adulteration** of such "**translations**" is where they **all** had **substituted** the word "**yes**" for the word "**bala**,"²⁴ (**bala=certainly-not**), wherever the word "**bala**" happened to occur in **dozens** of times in The Qur'an! Thereby giving the **opposite** meaning of what

²⁴ The word "**bala**" *literally* means: *no-certainly*! However, I chose to equate it to "*certainly-not*". It is *not* synonymous with "**yes**"! For "**bala**" *imperatively* carries *two distinct functions*: (1) it *negates a previously stated negative statement*, i.e. negating a negative = turning it into a positive; and (2) it *confirms such a negation*. Hence "**bala**" imparts a *specific* negation and a *conditional* confirmation! Such *dual* and *special* function characteristic of "**bala**" is *completely lacking* with respect to the word "**yes**"! Hence, "**yes**" cannot substitute for "**bala**" *per se*!

The Qur'an **really** says! Here is an illustration: The Qur'an says, as Allah addresses Adam's progeny:

"Am I not your Lord, said they^z: bala (certainly-not)" (S7:172).

All those "Translators" use "yes" for "bala"! So it goes as follows:

"Am I not your Lord, said they^z: yes"!

We seek Allah's forgiveness for such an **unintended blasphemy**! By saying "yes" to the question: "Am I not your Lord" is far more blasphemous than one responding: "yes," to his/her father asking him/her: "Am I not your father?" Such a "yes" clearly gives the **opposite** meaning of what is **intended**! Similarly, the response to Allah's posed inquiry: **"Am I not your Lord" cannot be "yes"!** As such a **terribly bad** answer says to Allah (SWT) that He is **not** his/her Lord! Is there any **normal entity** in the **entire universe** who could even for an **infinitesimal** moment **thinks, let alone says** to Allah that Allah is **not** his/her Lord? **Surely absolutely none!** Now since in English there is **no** word that **exactly** corresponds to "bala" **per se**, and the translators are **unaware** of the **exact** meaning of "bala" (**like many, many other words too**), so the **uninformed-objectionable-substitution** was made by **all** of them! Such an **unawareness** is the result of **lack of perseverance, diligence and patience** on their parts to apply their knowledge and be **precisest** towards the **very terse and preciser words** of The Qur'an! So because of such **unawareness**, **vile** some-times **blasphemous/unacceptable** mistakes are made by such translators, may Allah **pardon** them and **reward** them for their **unintentional** mistakes!

4. For translating The Qur'an or true/good **Hadeeth (Prophet's statements-/actions/any statement approved by The Prophet)**, there are **four fundamentals and their corollaries to be strictly followed, without which any translation is/would be invalid!** (Refer to **Attachment 1** for details).

5. There are **myriads** of words/phrases in The Qur'an which **depict specific images and convey particular meaning/meanings by implication or connotation in addition** to the **stated** text! This is rather involved subject and I shall, Allah willing, return to it in due course of time and deal with it adequately! But now cursorily, I would like to point out the fact that there are **myriads** of Arabic words in The Qur'an which simply do **not** have **English equivalents!** So, when translating The Qur'an such words **must** be **transliterated**, i.e. spelled in English alphabets and parenthetically explained! For example: **laqad** and **karramna**! The Qur'an say:

laqad (verily, already and affirmatively) karramna (We have bestowed generosity and ennobled) Adam's sons. (S17:70)

5A. The word "**laqad**" is made up of two parts: **la** and **qad**! The word "**laqad**" is adequately explained in the parenthesis, so no need for further details!

The Arabic word "**karramna**" is made up also of two parts: "**karrama**" and the Speaker's pronoun "**na**," referring to Allah! The word "**Karrama**," is in the **intensive** form, for **repetitive** and **multifarious** connotations and denotations! It is **rooted** in its etymological roots of "**ka'roma**" or "**ka'rema**." "**Karoma**" means **became** "**ka'reem**"= the **agent** or the **subject** of a verbal sentence (meaning **plentiful giver**). "**Ka'reem**" also means **he who is generously giving all things to sate all needs and wishes, including ennobling or the conferring of nobility**! When the article "**The**" is affixed immediately before the word "**Ka'reem**"= "**The Kareem**" then it means **one of the all-around-most-beautiful-attributive names of Allah**! So, **generosity includes honor as a corollary**! **But honor does not necessarily include generosity**! The word "**honored**" is discussed next.

5B. In Arabic, **Sharraf**=**honored**=**placed nobly, or considered to be noble or honorable**, but **not necessarily coupled with generously giving to satisfy all needs/wishes**! Therefore, since there is **no** English word **corresponding** to the Arabic word "**karrama**" especially in its **intensive** form, to use "**honored**" for "**karrama**" is **substantially truncating and misrepresenting** the text of The Qur'an, and thus **damagingly changing** its meaning/implication!

In the above **Ayah**, Allah says: **laqad karramna**(**verily, already and affirmatively We bestowed generosity and ennobled**), i.e. given **abundance** to **sate all needs/wishes** and **ennobled** the **status**, of the sons of Adam! So to **reduce** all that to **solely honored** sons of Adam is **dangerously truncating** The Qur'an and **mistranslating** it! Such a doing is **very grave and unacceptable**!

5C. Another word which is **misrepresented** and **wrongly rendered** by **all** the translators! That word is "**akbar**" which means **vaster and antedates compeers**! This "**akbar**" is translated by them **all** as "**greater**"! If you look-up any dictionary in Arabic or English the word "**greater**" does **not** in any way, form or shape **include antedates compeers**! And "**antedates compeers**" is the **most cardinal** aspect of the **meaning** of the word! So when we say, in the Prayer: "**Allaho Akbar**," that means Allah is **vaster and antedates compeers**! So "**Allaho Akbar**"=Allah is **vaster** than anything and **has precedence over all**!

5D. Another example is when those translators translated: "**ذلك الكتاب لا ريب فيه**" as:

"هذا الكتاب لا شك فيه"

Firstly, there is **no** English equivalent for "ذلك" per se! In English there is "this" and "that"! In Arabic there are **three distinct demonstrative pronouns**:

هذا=this, for the **near**, ذاك = that, for the **farther or less immediate**, and ذلك , for the **farthest and highest**! There is **no** English equivalent for ذلك per se!

The word "ذلك" = *Tha'leka* (he-that-afar-it/that)^x! Here is the explanation:

The word "ذلك" has **three distinct meanings**: **first** as a **demonstrative pronoun**; **second** as a **possessive particle**; **third** as a **conjunctive pronoun**! Of our concern here is the **first** i.e. as a **demonstrative pronoun**! As such it is made up of **three distinct components**: (1) the particle "ذَا" = the **demonstrative pronoun** for **near, singular, masculine, animate or inanimate**; (2) the "ل، لام البعد" = for **farthest/highest** = "afar," and (3) the "ك، ضمير المخاطب" for the **addressee's pronoun**! There is **no** English equivalent per se for "ذلك"! I believe it is best rendered as "he-that-afar-it"! So, "he-that" for "ذَا," "afar" = farthest/highest, for the "ل، لام البعد", and "it" for "ك" = the **addressee's pronoun**, i.e.: "the fact" or "the reality"! In this particular case, we want to point out the reason for the "he-that-afar-it," referring to the **Book**, because, and **Allah knows best**, (A) The Qur'an was **still descending** (i.e. in its entirety was not yet completed) from the **loftiest and most exalted** source, Allah, SWT; and so (B) its status in The Heavens and Earth is **loftiest and most exalted**! Hence **no untruth could touch it in any way, form, or shape**! The it^x is superscribed by an "x" to indicate the **masculine gender**, as "Book" in Arabic is a **masculine**! There is more about "ذلك" in the **Lexicon** attached to this **Translation**! Clearly the demonstrative pronouns in **English** are **not as descriptive** as their Arabic counterparts! See books of grammar and conjugation=إكتب النحو و الصرف

Secondly, "ذلك الكتاب لا ريب فيه" (S2:2)! The word "ريب" = suspicion = accusatory apprehension that something is wrong with the say/deed being suspected but without producible proof by the suspecting entity! That is the "suspecting" does **not** have any proof that there is something **wrong** about what he/she is accusatively suspecting! So "ريب" = suspicion!

Whereas **doubt** = شك = uncertainty about the truthfulness or falsehood regarding the say/deed being doubted! And such uncertainty is **absolutely neutral**, i.e. **no ill-intention** with respect to the say/deed being doubted! In other words "doubt" is **sincere lack of knowledge** as to the truthfulness or falsehood of the say/deed being doubted! Thus, الشك is not الريب and also الريب is not الشك! That is **doubt** does **not** equal **suspicion** and **suspicion** does

not equal doubt! Although suspicion includes/implies a qualified doubt, i.e. the uncertainty in the suspicion is associated with ill-intention of wrongfulness without proof on the part of the suspecting entity!

Thus "ذلك الكتاب لا ريب فيه" (S2:2) means:

(he-that-afar-it/that)^x The Book no suspicion in it^x!

So, such a rendition is **definitely closer** to the Arabic diction of this **Ayah!** Also, since Allah referred to The Qur'an by "ذلك", so out of **deference** and **reverence**, it is **not right or correct** to refer to it by any other way, such as **"this"**! Because **"this"** does not have the **status** or **implication** of **"tha'leka"**! In this regard, those translators (i.e. almost **all**) when "translating":

﴿فِي شَكٍّ مُّريبٍ﴾ 54

"In suspicious doubt" (S34:54)

They are **diverse, varied and went all over the map!** Here are three samples: Some said: "In grave doubt"! Some said: "In hopeless doubt"! Some said: "In disquieting doubt"! Obviously **none** of such renditions is correct! And this applies to the rest of The Qur'an **vis-à-vis** their translations! May Allah **pardon** them and **amply reward** them for doing their **best, deficient as it is!**

Thirdly, unfortunately **all translators/writers/speakers** associated with The Qur'an upon referring to any **Ayah=sentence of The Qur'an**, they refer to it as a **"verse"**! This is really and truly **most unfortunate folly!** The word **Ayah** has **five distinct** meanings, **three** of which **share** with the others some common features of a **marvel**—i.e. **(A)** of evoking **great surprise**, **(B)** **sustained admiration**, and **(C)** **marked wonderment!** **(D)** The fourth meaning is the **fact that eventually (in due course of time) the Ayat will empirically be shown to be true and correct, for each generation to come!**

Thus, the word **"Ayah"** could stand for:

- i) A **miracle**, i.e. an event that appears inexplicable by the laws of nature, and so it is held to be **supernatural** in **origin** or an **act of Allah**, see **The American Heritage Dictionary!**
- ii) Denoting a **cosmic** meaning—describing any Allah-made **natural phenomenon**, such as the sun, the moon, the heavens, the plants, the winds, the oceans, the seas etc.
- iii) Signifying Allah-messenger's **sign** as a **proof** that Allah has **sent him** and **empowered him** with **that sign-as-proof for his validation!**
- iv) Designating a **statement in The Qur'an!** The Qur'an speaks of Allah's **Criterion** of **prescriptions or proscriptions**, i.e. **Allah's commands and forbiddances**, for the humans to know and act accordingly, on a **voluntary** basis!

v) Designating **absolutely true and correct** statement regarding whatever is being referenced in The Qur'an or **eventually** that will **prove** to be **correct** in due course of time!

Therefore, we shall refer to the “**Ayah**” (plural “**Ayat**”) as meaning **marvel(s)**! The “**Ayah**” of The Qur'an could be a **single letter**, a **word**, a **phrase**, or a **whole statement** or more succinctly a **subdivision of The Qur'an**, as the Division of The Qur'an is the **Surah**! On the other hand: “**verse**” see next!

The dictionary definition of the word “**verse**” is:

- “i. A single metrical line in a poetic composition;
- ii. Metrical or rhymed composition as distinct from prose, poetry;
- iii. The art or work of a poet;
- iv. One of the numbered subdivisions of a chapter in the Bible.”

Hence, it is obvious that the word “**verse**” does **not in any way, form or shape**, apply to the **Ayah** of The Qur'an! Unfortunately, a great many (in fact **most**) English speaking Muslims when referring to an **Ayah** they tend to refer to it as “**verse**” of The Qur'an! Such English speaking Muslims **know (or should)** that Allah **very clearly** and **unambiguously** says about Mohammad (SAWS) and The Qur'an, in **The Qur'an** the following:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُٗٓ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ﴾ سورة يس: 69

"And neither We taught him poetry; [and] nor it^x (is) meet/facile for him.
Not he/it^x except a **Thekron (message/exhortation)** and Qur'an manifestor"
(S 36:69).

In another **Ayah**, Allah clearly says:

﴿وَمَا هُوَ بِقَوْلٍ شَاعِرٍ﴾ سورة يس: 41

"And not it^x (is) say of a poet"(S 69:41)!

Therefore, the use of the word “**verse**” referring to **Ayah** of The Qur'an is **not only folly and very wrong but despicable/sinful and must be avoided!**

Similarly, with respect to the **characterization/naming** of The Qur'an! Imam Jalal ed-Deen es-Soyotti (d911H) in his two-volumes book, **Al-Etqan Fee Oloom Al-Qur'an**, mentioned **fifty-five descriptive names** of The Qur'an! **None** of which used the word “**holy**”! The word “**holy**” is used to describe a **place**, and is mentioned in The Qur'an only **thrice**, in different **Ayat**, in **all cases** describing a **place**, that of:

“...by the valley the holy Towa” (S20:12).

Therefore, why should Muslims **depart** from the **superior** and **innate**, in fact **Allah designated terminology** and **adopt the alien, inferior and less expressive** terms, only **imitating** the language of Christian references in the Bible **when referring to The Qur'an**? Words such as “**holy**,” “**verse**,” and others! All such references are totally **abject follies**, and **utterly wrong vis-à-vis** Islam and Muslim/Arabic references! So instead of "**Holy Qur'an**" they should say: **The Qur'an The Supreme**! Such is a name given by Allah for **The Qur'an**!

6. With all the aforementioned **defects and shortcomings** of all the currently in use "**Translation of The Meanings of The Qur'an**" it seems apparent that such a **dire situation** ought or should have been **corrected long ago**! Additionally **all concerned know full well** that such **dire situation** is **long prevalent** and even in the face and presence of a **pioneering, unique, and precise** textual translation of **The Qur'an The Supreme**, **people in charge** of the situation remain **adamant** to change! Why so? To this question consider the following:

Some Arabs are possessed by notorious and despicable trait of selfishness! Such are **rather influential cliques** who are the "**confidants**" of the "**decision-makers**"! Such cliques are **steadfast against every new or unfamiliar thing**! They always exhort their most efforts to **fight the new or the unfamiliar** to them! Their **notorious trait** manifests itself in the **evilest and most annihilating** features that of **envy, stubbornness, or pridefulness** or a variation of all, of course **cloaked** in the "**gilded-of-the-say**," as the Arabic proverb says! As such a **cloak provides life** to their trait, although **temporarily**! As what they are **fighting** is the **right** or the **truth** and **both will eventually surely prevail**! To cite an illustration, let us consider the era of Messenger of Allah Mohammad (SAWS)! When **The Qur'an** was revealed to Mohammad (SAWS) they objected and said: why **The Qur'an** was not descended on the great men of Mecca or Taif? The Qur'an depicts such a situation as follows:

﴿...لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾ (الزخرف: 31)

﴿And they^z said:lawla(why have not)nuzzela(iteratively had been descended)

this Qur'an^x on a man, from the twain villages,^w great﴾ (S43:31).

The twain villages are Mecca and Taif! They **exaggerated** and **recalcitrated** a great **exaggeration** and **recalcitrance** and **invoked** Allah as follows:

﴿اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ﴾
(الأنفال: 32)

" *Allhumma* (O, Allah): *en(if)* was this, it^x (*is*) the right^x from *endaka* (*springing from/ by Rule*)
(*of*) You^g, then let-[*You^s*] ill-rain* on us stones from the sky^w or *ea'teena* (let-[*You^s*]
betide/ come to us) by a painful torment. " (S7:32)

(*The word “أمطر” is always for the ill or evil consequences, whereas “مطر” for the good result.)

Is there an **iota** of **sense** or **logic** in their abovementioned **invocation**? But fortunately it **was** the right springing from Him and He **aright-guided** whom He aright-guided among them! Perhaps for the sake of Mohammad (SAWS), Allah says in The Qur'an:

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ﴾ (الأنفال: 33)

"And not [was] Allah to torment them while you^s (*are*) in/among them" (S7:33)
Also as Mohammad (SAWS) was sent as a mercy for the worlds:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ (الأنبياء: 107)

"And not We sent you^g except a mercy^w for the worlds."

The **despicable** and **notorious** trait **possessing** some Arabs was **before** Allah's Messenger(SAWS)time, **during** his era and apparently **continuing everlastingly**! Worst of all is when **every new** or **innovative** matter gets to be **referred** to such a **clique**, where **they work their hardest** to **delay** it or **liquidate** it or **put it to oblivion**! This state of affairs is what **forces** many Arab **innovators**, **originators** of good things, **inventors**, and their likes to **flee** their home countries and resort the **West** for **aid** and **relief**, where they get **relief**, **aid** and even **encouragement**, through **monies**, and **places** to **pursue their endeavors**! The sorrowful fact is that almost **all** Arabs are **fully aware** of this **sad** and **unfortunate state of affairs**, and are **convinced** of such a **wrongful stance**, and yet remain by and large **ineffectively idle**! A **few** among the Arabs try to right such a wrong but "the circumstances" do not help them! The good news is **eventually the good will prevail**, even post, some-times, heavy prices in terms of **lost time and resources**! Exceeding and topping all that is a **national loss** of **such valuable people** to other Western countries!

7. What is very convincing to any reasonable person is the well known true **Hadeeth**, which says:

”نَضَرَ اللَّهُ امْرَأَاسْمَعَ مَقَالَتِي فَوَعَاهَا ثُمَّ نَقَلَهَا كَمَا سَمِعَهَا، لَرُبَمَا نَاقَلَ فَقْهَ لَمَنْ هُوَ أَفْقَهُ مِنْهُ“

“Brightened Allah an emra'an (mature/perfect manliness possessor), [he] heard my statement, then [he] cognized/retained it^w; afterwards [he] conveyed it^w as [he] heard it,^w [surely] perhaps a conveyor of a Feq'hen²⁵ (conveying it^x) for whomever [he] has more Feqh than him”.

True Hadeeth (contents in parentheses are added).

The above Hadeeth is famous! It **urges**, in fact **requires us all to convey, transmit, or translate all Hadeeths verbatim!** So if Hadeeth is to be transmitted verbatim, is not The Qur'an more deserving of such a treatment? **Absolutely yes!** Additionally, the Hadeeth for sleeping, which The Chosen (SAWS) had taught it to one of his companions, **has very apt and relevant part!** That part is when The Chosen (SAWS) taught that Hadeeth said, among other things, "and Your **prophet** which You have sent..." The companion upon repeating the Hadeeth to make sure of **memorizing** it, said: "and Your **messenger** which You have sent..."! Here The Chosen (SAWS) **immediately corrected his companion and made him to repeat:**

"and Your **prophet** which You have sent..."

(Note: Messenger includes prophet but not vice versa! So since the Hadeeth used "prophet" the word "prophet" stays, not replaced by even a superior and inclusive word! Amazing! How important is the verbatim)!

The above Hadeeth for sleeping is a true Hadeeth in El-Bokharey, No.247. The effect of the above two Hadeeths is that conveying Mohammad's (SAWS) parlance and Allah's Speech, both must be carefully and precisely done verbatim! Nothing less will suffice! Hence, translating a Hadeeth or The Qur'an by "meaning" really and truly truncates and shortchanges the text and all implications and connotations thereof! And therefore such a deed is/should be absolutely not acceptable!

7. The above two Hadeeths provide sufficient and necessary prerequisites to nullify the entire concept of translating The Qur'an or Hadeeth by meaning! Both must be translated verbatim! Both are so perfect and precise with a great deal of implications and connotations, facts impossible to secure through translation by meanings! Thus, nothing less than the verbatim will do! Paraphrasing Allah's Speech or Hadeeth's parlance should be avoided for any translation! Such paraphrasing should be saved for interpretation or explanation of both! To do other than the verbatim is deficient, defective and

²⁵ Feqh is an Arabic word that does *not* have English equivalent. It means (1) the *understanding* of the *Sharey'ah Laws*, and the capacity to *discover* and *derive newer meanings* and *applications beyond* the apparent textual meaning or meanings; (2) *intensive and extensive* knowledge of Islam.

simply **folly**! As stated earlier 'The Qur'an is a **multitudinous-carrier of amazingly multiple meanings** that are: **cumulative** and **astonishingly ever increasing**! Translating 'The Qur'an by other than **verbatim** such translation will **surely lose the other meanings** that are **surely to come immediately or thereafter**, post realization of such a translation! Clearly the **verbatim** will **preserve** all possible meanings surely to come post any translation!

8. And finally by now, it is already established **historic and scientific** facts that **progress of time and the sciences** bring forth **multiple newer** meanings to the **constant** text of 'The Qur'an! Since "**The Textual Translation Of The Qur'an**" **adheres** to the **verbatim** formulations of 'The Qur'an, the **forthcoming/-anticipated multiple newer** meanings are **certainly highly valued assets** and so are well preserved and safeguarded!

9. So the concept of "**Translation of The Meanings of The Qur'an**" one day will be **defunct**, at the discredit of its proponents, as it is a **misnomer, misleading and meaningless**! It shall be **replaced** by something **far more apt, meaningful, and a void-filler**, such as: "**The Textual Translation Of The Qur'an**"! Such a title is **verifiably credible, surely valid, definitely authentic and truly descriptive** of its contents, without any addition, deletion or alteration of any word or phrase, in fact any part of 'The Qur'an!

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The following Attachment describes the Fundamentals and their Corollaries for translating The Qur'an!

Attachment 1

First fundamental is that 'The Qur'an is **made Arabic**!

“Verily We made it^x Qur'an^x Arabic...” (S43:3).

(The superscript “^x” on it, says that this “it^x” refers to a **masculine entity**, here **The Qur'an**)! So **clearly** the **diction** of 'The Qur'an is **Arabic**! As 'The Qur'an has **no synonyms**, that means **every** word used in 'The Qur'an is for **itself**, with all the **implications** and **connotations** it **imparts/imports**! Words in 'The Qur'an have **personalities of their own**! This fact must be **respected** and **complied to at all times**! That is because we are dealing with Allah's words, **that are most terse, precisest, and exceptionally perfect**! That is so, because Allah is He Who **perfects everything** He does! Describing Allah's doings 'The Qur'an says:

“Who [He] ahsana ([He]: perfected/did the most desirable and delighting with respect to) every-thing [He] created it^x” (S32:7)

Second fundamental is that The Qur'an is **rendered** in **Arabic** tongue expressions, i.e. **idiomatic Arabic**! In this regard, The Qur'an says:

“While this (i.e. the diction of The Qur'an is) a tongue-Arabic...” (S16:103).

Arabic tongue-expression(= **idiomatic Arabic**), means combining one Arabic word with another and the result is a meaning which **neither** one **conveys**, i.e. **elegant** metaphors and **eloquent** figures of speech! For example: “the path's son” means “the traveler”! There is no **path**; there is no **son per se**! Another example: “[He] eats his dead brother's flesh,” means he **slanders** another person! There is no “**eating**”! There is no “**flesh** of a “**dead brother**” **per se**! Slander is stated in such lofty and elegant terms so as to depict it as **most despicable and horrifying act**! (In Arabic the pronoun “**he**” is **implicit**, so it is **italicized** and **bracketed**)! The Qur'an contains **myriads** upon **myriads** upon **myriads** of such **lofty** and **sublime, elegant** and **eloquent** Arabic tongue (**idiomatic**) expressions! So one has to be very familiar with such **idiomatic** expressions to know and translate the **exact meaning/- meanings/implications** of such expressions which are **rife** in The Qur'an! There are numerous books dealing with such expressions! Clearly, English has “English-tongue”(=**idiomatic**) expressions! For example: **troubleshooter, cakewalk, circle the wagons, soapbox**, etc! So, if one is **not fully familiar** with such **expressions** he/she cannot **translate** them properly!

Third fundamental is that Allah descended The Qur'an **by Arabic-rule**!

“We descended it ^x (by) Arabic-rule²⁶” ! (S13:37).

By Arabic rule, means **following Arabic language rules** of **grammar and conjugation, morality and wisdom** of the Arabs, as **polished** and **improved** by **divine intervention**²⁷ **through Islam**! Because the diction of The Qur'an is **rather terse** and **very precise**, thorough **familiarity** with **this** fundamental is **imperative**, without which The Qur'an would **not be correctly understood, let alone be translated**! There are many **specialized** books dealing with such topics, especially books of إعراب القرآن = **desinential-inflection** of The Qur'an, i.e. dealing with **every word** and **its place** in the sentence!

²⁶ See the *Lexicon* attached to this translation for an elaboration. The word *rule*= “**حكم**” is *adverbial* in Arabic, so it is *approximated*, i.e. making it *adverbial-equivalent* by preceding the compound-word “Arabic-rule” with “*by*”!

²⁷ See the *Lexicon* attached to the *Textual Translation Of The Qur'an* for elaboration and explanation of this point.

Fourth fundamental is: **Sha'rey'ah imperatives** that are the **religion's constants!** **Sha'rey'ah imperatives** are **religiously** defined and are **ubiquitously** accepted, in terms of what is: **lawful** or **unlawful**, **taboos** or **sacrosanctities!** This fundamental is the **most basic and pivotal pillar!** It is the **most essential and cardinal corner-stone** in **Sha'rey'ah law!** From The Qur'an **spring all teachings** of how to worship Allah according to **His Criteria of prescription and proscriptions!** Here is an example of **Sha'rey'ah imperative: Prayer!** Linguistically speaking, **Prayer** means **invocation** or **place** of praying! But by **Sha'rey'ah** definition, ubiquitously accepted, **Prayer** is: (1) to have **ghusol** (prescribed bathing) or **wodho'a** (simple prescribed cleansing), (2) entering into praying by enunciating: "**Allaho Akbar**,"(3)doing all the prescribed rituals and bodily gestures, and (4)exiting from it by enunciating: "**As-Salamo Alaykum wa Rahmato Alla'he!**"

Or take this **Hadeeth**²⁸: "Let-[*you*^s] Plump-for/stand-by your brother, [**he**](is) wronger or wronged!" (In Arabic, **grammatically** speaking, "you" is **singular, masculine** and **implied**, so it is bracketed and italicised!

Clearly standing-by your brother when he is wronged is obvious and admirable all around! As such "standing-by" is foiling the wrong and upholding justice! But how does that square and logically and justly suit when the brother is the **wronger?** Here is where the **supremacy** and **loftiness** of Islam conspicuously shine! As first of all "your-brother" means **any** Muslim! Second, the **meaning** of standing-by your brother is: to **stop** or **prevent** him from wronging **a priori!** O, Allah! Exalted and hallowed is Allah! He Who taught the human what the human does not know! (See **Sha'rey'ah laws** below for some elaboration)!

Sha'rey'ah laws are Qur'an-based that originate: **new** horizons of teachings and understandings; **new** concepts, **new** approaches, **new** perspectives all around for life and living in the universe and its entire contents! So, common sense, customary, traditional, and logical "givens" all are **divinely uplifted, redefined, reformulated** and get ubiquitous acceptance by all believers in Islam! So all taboos/sacrosanctities are **divinely** based!

²⁸ *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*

So based on the aforementioned, **Islam** is the **core message** of 'The Qur'an, calling for: truth and honesty, universal peace and justice, mercifulness and forgiveness for **all** peoples, cooperative brotherly existence/coexistence with everything in the universe! Lofty and upright manners, bounteousness for and honoring of the guest, protection of the neighbor, fulfilling one's contracts, satisfying obligations towards parents and kin, no coercion in religion, for each is their own religion!

In such existence/coexistence, personal freedom is upheld supremely, subject only to **Allah's Criteria of prescription and proscriptions**, all for **worshipping Allah alone** and for the **common good of all**! The Qur'an is absolutely amazing, as it aright-guides to that "which is upright-straight" (S17:9)! The Qur'an: "is an exposition for everything" (S16:89)! Clearly its **marvellousnesses are eternal**! Historically and as all the sciences progress The Qur'an **proves to be factually correct in all fields of human knowledge**! It certainly is the **most incorruptible and amazing** book on the face of the globe!

4. Three corollaries for the aforementioned four fundamentals!

In **addition** to those **four-fundamentals** there are **three corollaries** that follow from those fundamentals! In order to exactly **convey** the rather **terse** and very **meticulous and highly precise** text of The Qur'an, **conveying** it in its Arabic **sense and flavor**, English words **must be compliantly treated likewise**, i.e. at times **masculinized, feminized or transliterated**, as needed! (See below, **4A-4C**).

4A. First Corollary: is that of **transliteration**, that is when there is a word that does **not** have an English equivalent, it must be **transliterated**, i.e. written in English alphabet and **parenthetically explained**! For example: the word "بعل" = "ba'al"^x = (owner/lord/master/husband)^x, it could also mean a "worshipped idol," depending on the context! Obviously, no **single** English word could convey the **various meanings** of "ba'al"^{xx} **per se**! So **transliteration** becomes a **must**! There are **numerous** examples in this respect **vis-à-vis** the **entire** diction of The Qur'an!

4B. Second Corollary: is **feminizing and masculinizing the genders**!

Unlike English words that are **neutral**, save a handful of **pronouns**, **all** Arabic words are **gender-sensitive**, i.e. **all** are **masculine** or **feminine**! So for a **proper** translation of The Qur'an, **many** words **must be masculinized or feminized to comply to their Arabic counterparts**! This is **especially important** with respect

to the **pronouns** as they **refer to their respective antecedents or vice versa**, giving rise to a great deal of **implications** in so many words in 'The Qur'an! This is rendered by **superscribing** an "x" for **masculinizing** and a "w" for **feminizing** words. Example: tree^w or pen^x!

4C. Third corollary: is specifying all pronouns! For example: The **addressee** pronoun "you" in English could stand for a **singular, masculine or feminine**, or for the **plural masculine or feminine**! In Arabic the **form** for **each** of the aforementioned is **different**! For example: "you" with a superscript ^s=you^s stands for the **singular, masculine; present, addressee**; whereas "you" with a superscript ^f=you^f stands for the **plural masculine, present, addressees**; and "you" with a superscript ^g=you^g stands for **masculine, singular, present, addressee, connected/explicit**; and "you" **bracketed and italicized** = [you^s] for **masculine, singular, present, addressee, implicit (hidden)**; and you^y stands for the **singular, feminine, present, addressee**; you^{m n} for **plural, feminine, present, addressees**! See table of the **superscripts** (about 20 in all) for the **entire** translation of 'The Qur'an! Since all are **repetitive, particularizing and explanatory**, i.e. **eliminating all associated ambiguities**, soon they become **familiars** and most helpful to the reader! Any page of **this translation** would have any number of such superscribed words!

Note No.1 (Self-explanatory notes)

It is obvious that in this world there are human **demons** that are **hate-mongers** and/or **atheists**! Each is extremely zealous and very diligent **fabricator** of **facts-free claims** that are **totally unverifiable** about 'The Qur'an! They are **here** and **there**, but especially **over the internet**! They surely could **confuse** the **unwary** viewer or anyone **unguardedly** lessening to them! However, the **deciding** factor with respect to 'The Qur'an **early on** is: **bring forth your proof** (S2:111)! The Qur'an right **post** its revelation posed the **challenge** to anyone to put forth anything **like** it or find any **verifiable fault** in it! That challenge **still stands and will go on forever**, as the challenger is Allah! No one can stand to His challenge! The Qur'an is a **living miracle in multiple aspects**!

Note No.2

I want to repeat here, like I did before in various occasions, that **anyone** who **can**, on his own or through him/her some other person/entity, **improve** my "Textual Translation of 'The Qur'an The Supreme", Revision **4.6.5, on a scientific bases**, I am willing to **pray** for him/her and **pay** for the **time** of that person/entity up-to **ten thousand (\$10,000.00) U.S. Dollars per hour** for their work with

respect to the aforementioned translation of 'The Qur'an! In this respect please go to my website:

www.qurantranslation.org

and read the *Introduction* and the *Prelude* to this translation and also please read the **نداء** to be found in the right corner of the first page of this website! As without such a reading of both (*Introduction* and *Prelude*) the reader will **not** be adequately prepared for a correct and proper reading of this Translation, which is **unique** and **first** of its kind in history!

Thank you.

By Allah's name *Ar-Rahman*²⁹ *Ar-Raheem*³⁰ (*The multitudinous mercy Giver*).

The **Glaring And Dismal Default** By Muslims, Especially **Arab-Muslims**
Vis-à-vis The **Precise Verbatim** Translation Of 'The Qur'an The Supreme!

1. Until when Muslims, especially **Arab-Muslims**, should remain in **utter neglect** towards a **precise** translation of 'The Qur'an? There is a **striking and dismal anomaly** among **most** Muslims worldwide, regarding an **acknowledged lack of a precise verbatim translation** of 'The Qur'an in **any** language besides the Arabic! This fact is **ubiquitously** known among **most peoples** worldwide! The existence of such an **anomaly** is **absolutely inexcusable and shameful**! In Islam and for all Muslims 'The Qur'an is or should be the **basis for all cases** (Section 11 below), yet Muslims are **complacently** living with such **flagrant dereliction** of duty!

2. For the **last three hundred years** or so, and the **foreseeable future**, English language **was, is, and seems continuing to be** the **global language of communications** among the peoples of the world! Yes, there is a dozen or so of English "translation" of 'The Qur'an! But it is almost **impossible** to find a **single** sentence of two words in **any** of them that **exactly/precisely** corresponds to the text of 'The Qur'an! This is absolutely **pathetic, saddening, aggravating**, and may

²⁹ *Ar-Rahman*. 'This is a *unique* and an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "Let-say [*you*]: let-invoke you^z Allah or let-invoke you^z *Ar-Rahman*, Whom indeed invoke you^z so for Him (*are*) the names the *busna* (*most-all-around-beautiful*)!" *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) in *this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*! However it is used when *exhortation* by *admonition* or *reprimand* are called for! Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being *exhorted* by such *admonition*! For a *contrast* see the next footnote 2 for *Ar-Raheem*!

³⁰ On the other hand "*Ar-Raheem*"= "الرحيم" is *one* of Allah's names the *busna* (*most-all-around-beautiful*), i.e. His *attributives*! Without the *definitive* article, "*Ar-*"= *The*, "*Raheem*"= "*multitudinous mercy giver*"! So, as such *anyone* who is a *multitudinous mercy giver* can share such a *characterization*! See the *Lexicon* attached to this *Translation* for more!

be **shocking**, especially to any **sincere** or **earnestly concerned** Muslim or for that a **keen/serious facts-checker/finder**!

3. The problem is that all **heretofore** translations of The Qur'an to English in **current circulations**, are "**managed translations**"! That is such "translations" are **editorialized** presentations, i.e. presenting the translators' sincere opinions-/renditions in the **guise** of an **objective** report ("**translation**")! By editorialized I mean: all had **added** words/phrases **not** stated in The Qur'an; all had **deleted-/omitted** words/phrases **stated** in The Qur'an; all had **altered** words/phrases of The Qur'an! Even **worst**, all conveyed meanings **opposite** of what The Qur'an really says instance, after instance, after instance! That said, I want to hasten and add that I am very sure that their editorialization was **not** with the slightest of ill-intention, absolutely not! But since their task is immense, gigantic, and (at the beginning) those translators were **not** of Arabic extraction **and** they did **not** **sufficiently** understand the **precise** meanings of the Arabic words/-phrases as **used** in The Qur'an; also the English language falls **way, way short** of the necessary words to **correspond** to what The Qur'an says in rather **terse, precise, descriptive, implicative, connotative, grandiloquent (flowery), very elegant**, and in most **eloquent** terms! They were faced with a **real** and **significant** predicament! They did their utmost to render their works ("translations") to the best of their abilities, without applying **sufficient diligence, patience, and innovation** to overcome the apparent deficiency of English vis-à-vis the terms of The Qur'an! Subsequently a few Arabs joined to "translate" but **uncritically** followed their **predecessors' fatally flawed** methods and reached, as expected, same faulty/flawed, in fact fatal results!

4. In fairness to those early "editorializing" translators, facing the predicament mentioned above (i.e. being of **non-Arabic extraction**, and English language falling **short** of what is needed to **precisely** express the terms of The Qur'an), to a large extent they rendered the task at hand to the best of their abilities! For that they should be **thanked** and **admired**! But **right** is **right** and if **the** right is **not** rendered **correctly and rightly** then **that must be corrected**! We are **reflecting** Allah's Book and His Speech as expressed in The Qur'an, for the **entire humanity's salvation and deliverance** in this world and the hereafter! So it was **incumbent** on the Arab-Muslims who subsequently followed, instead of being at the forefront to begin with, who should have known **better** with respect to the **precise-language** of The Qur'an and should have dealt with that in **greater depth, diligence, and innovation** to make-up for what was obviously **lacking** in the English language to express the very **precise** and rather

meticulous terms of The Qur'an! Here are some **illustrations** as to what is **lacking** in English **vis-à-vis** terms of The Qur'an:

(4A) **Subjective/objective nouns: most** English words do **not** have such **nouns**! That is because English language is, by and large, **not** conjugational, i.e. most words **cannot** be inflected to form the desired noun/adjective/adverb, etc! Whereas Arabic language is **rationally based**, so almost **all** words **are** conjugational to obtain the **objective/subjective** nouns, even **nouns** for: **place** or **time**, **direct/indirect** object, subject, adverbial, adjectival, connective, causative, accusative, passive, active (nouns), etc; and the list is very **long**!

(4B) **Vocabulary**: take the word **ba'al** (**master/owner/husband**) or at times an **idol** which was worshipped! There is no way to find an English word that corresponds to the word "**ba'al**"! In this category the list is almost **ad infinitum**!

(4C) **Pronouns**: in English the **ambiguity** is very, very huge! For example: "you"! "You" stands for the: singular, plural, masculine, feminine and stops right there! In Arabic there is an **individualized** "you" for the: singular, plural, masculine, feminine, exaltation, humiliation, paucity, multiplicity, etc, etc,!

5. There are 1.5 **billion** Muslims and continuously increasing on a daily bases; yet, their scholars, institutions, universities, and governments, **all** did **not** come up with a **single, precise, verbatim** translation of The Qur'an until now! Is that not most **amazing**, in fact **saddening and aggravating**? How could Muslims and especially **Arab-Muslims** **have** lived, and **continue** to live with **such a state of affairs**? This is a **shame**, and may be a **sin** vis-à-vis **Arab-Muslims** (see Section 6 next).

6. **Arab-Muslims** bear the brunt, in fact the **whole** burden of the **blame**, not only because language of The Qur'an is **Arabic**, but because Allah had **ingenuously charged them** with such an honorable task, and until now they were **defaulting**! Following are the relevant facts of the case:

A. According to Islam Allah's Messenger, Mohammad (SAWS), is for *all mankind*! In this regard Allah addressing His Messenger Mohammad (SAWS) says:

“And not We sent you^g except *ka’fatan*³¹ (*sufficient and necessary-universal-ever-altogether-gatherer/ absolute restrainer facing disbelief*) for the mankind”. (S34:28).

Thus, since Mohammad (SAWS) was sent to *universally check/restrain disbelief and emphasize belief in Allah alone* among **all** peoples, so his **message** should be **imparted/imported** to **all** peoples! Obviously **all** peoples *encompass multiple languages*! When Messenger of Allah Mohammad (SAWS) was alive and spreading his message, he did most **out-standing and perfect** job at that, inclusive of **imparting/importing** his message to the Ethiopian, Coptic, Persian, and Roman leaders!

In contrast to that his present-day followers, particularly **Arab-Muslims**, should do a lot **better** than heretofore, at least with respect to rendering a **precise-verbatim translation** of The Qur'an for *global circulations*! Such global circulation should be in English, for the last three hundred years and the *foreseeable* future seem to *dominate the global communications*! **Most** Arab scholars as are **most Arab-Muslim**, **know full well** that there is **not** a **single precise textual** translation of The Qur'an in **public circulation in any language**! All seem to be **complacent** to such a **dismal, faulty, defective**, and perhaps **sinful**, vis-à-vis Arab-Muslims, state of affairs!

B. The Qur'an, addressing Messenger Mohammad (SAWS), tells the Arabs:

“And verily it^x (*is*) surely a *thekron*^x (*repute/ message/ Qur'an*)^x for you^g and for yourⁿ people; and will (*be*) questioned³² you^z””. (S43:44)

Surely during Allah's Messenger time, Mohammad (SAWS), had discharged his responsibility to *various peoples* most perfectly (as stated above (A) and in Section 11 to come)! But "modern" **Arab-Muslims** seem to *default significantly* in many ways, especially with respect to a *precise verbatim translation* of The Qur'an to various language, especially *English*, as *English* for the *last three hundred years and the foreseeable future* is the global communication vehicle!

7. Yes there are **formidable** but fortunately **surmountable impediments** to the **precise-verbatim** translation of The Qur'an to **any** language! Yes **formidable** but with **diligence, patience, and innovation** such *impediments* are **not** impossible to overcome, as we shall show below (see Sections 13-19! The diction of The

³¹ The word “كافة”=*ka’fatan* is the *intensive* form of كاف=جامع the ة in كافة is for *intensity*, like it is in علامة! See اللسان.

³² That is about The Qur'an and your (*that is The Prophet's and the Arabs*) stand regarding The Qur'an.

Qur'an is very remarkable in **elegance** and **eloquence**! It is very **precise, terse, implicative, denotative, highly descriptive**, and **grandiloquent** (flowery in expression), as Arabic is a **very rich language**! On the other hand any other language, English for instance, pales significantly with respect to all the aforementioned **characteristics** of The Arabic language! In great many cases, there are **no exact words corresponding** to the Arabic words of The Qur'an! For example: When Abraham's wife was referring to her **husband**, she said: "This (*is*) my ***ba'al***!" The word "***ba'al***" = (**owner/ lord/ master/ -husband**)^x; it could also mean a "***worshipped idol***", depending on the context! Obviously, no **single** English word could convey the **various meanings** of "***ba'al***" *per se*! So **transliteration** becomes a **must**! The word (*is*), is **not** in the Arabic diction of The Qur'an, so it is in **parenthesis** and is **italicized**! Because without this "is", English sentence would not be proper/correct!

8. Diction of The Qur'an is **complete and complements itself**, i.e. it **specifies** what it had **generalized** previously and vice-versa! In other words, **ultimately** The Qur'an **explains itself by itself**! It is **quantitatively complete, qualitatively perfect, and proportionally balanced**! It is **terse and precise, comprehensive yet connotative, generic yet distinctive**! Its display of **diverse-and-scientific-knowledge** in **all** fields of human endeavor is **absolutely amazing**, especially its **correspondence and congruence to all confirmed scientific findings over time** in **all** fields of human endeavors! That is as time progresses and scientific discoveries in **various** fields of study are **absolutely confirmed**, statements of The Qur'an **stand conspicuously shining beacons**, as such **confirmations go hand in hand with what The Qur'an had already stated centuries earlier**! Diction of The Qur'an is **miraculously merited**, because time and again the progress of science breaks **newer meanings** in its **constant** text not heretofore known in history in **all** fields of human knowledge! On **fair** and **rational** evaluation, it is **absolutely amazing**! No book **can, would or ever will** claim the standing of The Qur'an! All books suffer from **human short-comings**! The Qur'an **correctly and verifiably** says in **absolute** terms:

"Not *ya'atey*^x (*approaches/ comes to*) it^x the falsehood^x from between its^x both hands^w and nor from its^x behind..." (S41:42)!

(The Arabic tongue expression: "...its^x both hands" means *in front of it*^x)!

9. The Qur'an unambiguously and commandingly **urges all to ponder and ruminate** over its contents, and if it were from other than Allah therein would be a lot of differences:

"Do then not they^z ruminate The Qur'an^x; and had

[it^x] been from *ende* (*springing of*) other than Allah surely they^z (*would have*) found in it^x difference multitudinous." (S4:82)

The Qur'an is **preserved** in its **pristine** form; because Allah explicitly says that He **assuredly safeguards** it and He is its **"keeper-up"**! The Qur'an says:

"Verily We, *nazzalna* (*We repetitively descended*) The *Thekra*^x (*Qur'an*^x) and verily We (*are*) for it^x assuredly keepers-up³³" (S9:15)!

The Qur'an is **totally devoid of any mistake/shortcoming whatsoever!** That is why its **everlasting challenges** to all **scholars and specialists in all fields of human endeavor continues** and shall go on **indefinitely!** It is **truly divine**, as it is **Allah's Speech!** Its **rhyme and harmony are exquisite!** Its **elegance and eloquence** are beyond description for anyone well versed in Arabic! Recitation of The Qur'an is **gracefully exquisite** to the ears, imparting exhortations in the **finest** of manners and greatest **superiority** in **commanding** rational directives! All around it is **unique, unmatched and incomparable** to **all** books of **all** times! Obviously human knowledge and mind are **time-oriented, experiential**, and thus **inherently deficient!** So due to such obvious **limitations**, both compare-not to the **perfect, complete and absolute foreknowledge** of Allah Who revealed such a text! No written text **defied corruption** over the millennia as The Qur'an **did** and **continues** to do! Hence, any human tampering intended or not, with respect to the diction of The Qur'an, would **immediately be found, stigmatized as illogical and incorrect, besides being considered sinful and corrupt!** The text of The Qur'an is **eternal** and **not** subject to any change!

10. So for a book as above described, is it not most **regrettable** that non-Arabic peoples until now had been **deprived** of its **precise and exact contents**, embodying the **greatest treasure** there ever was? Yes, the greatest treasure there ever was, as **The Qur'an is verifiably the basis for all cases!** (See Section 11 next)

11. Yes, The Qur'an is a **unique treasure**, which encompasses the **grace and goodness for this world and the Hereafter and how to achieve both** by **all** peoples! Also it provides **exposition** for **everything** in the universe!

"And *nazzalna* (*We repetitively descended*) on you^s The Book, an exposition for every-thing" (16:89)!

³³ The word "حافظون" is rooted in "حفظ" which is "kept-up" not just "kept, or maintained," or even "safeguarded"! *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*"! (*Emphasis is added*)!

All that remained **heretofore not fully, properly and precisely translated for all peoples!** The message of Islam is for the **entire** human race!

12. For translating **The Qur'an** is, as it should and must be, **unlike** other translations, in that there are **four fundamentals** and **three** rational and natural **corollaries** of those **four fundamentals which must be meticulously observed**, but had **not** been, by **all heretofore** translators! See Sections 13 next!

13. To do **minimum justice** to the solemn task of translating The Qur'an, the following **four fundamentals** and **three** rational and natural **corollaries** of those fundamentals **must be observed!**

13A. First fundamental is: that The Qur'an is **made Arabic!**

“Verily We, We made it^x Qur'an Arabic...” (S43:3)

(The superscript^x on it^x = this it^x refers to a **masculine entity**, here The Qur'an)! So that means **every** word in The Qur'an is Arabic! Words of The Qur'an are **very precise**, finer than a razor's edge! There are **no synonyms** in The Qur'an, i.e. **every** word/phrase in The Qur'an is used for **itself**, portraying a **specific** image and conveying a **particular** message! Unlike English words, in Arabic **all words**, and especially **particles of preposition**, are **case-sensitive**, i.e. they are **highly designative**; so each particle **designates a specific meaning, not renderable by any other!** To illustrate let us take the **Arabic** usage (i.e. in The Qur'an) of: **to**, **by**, and **with!**

I secluded *with* the king. I secluded *by* the king. I secluded *to* the king.

With = the king and I are of *equal ranks*. None has power over the other!

By = I am *higher ranking* than the king, e.g.: *I am his emperor!*

To = I am *lower ranking* than the king, e.g.: *I am his subject!*

So translating the text of The Qur'an to English all **must** ensure to make **English** comply to the **Arabic expression/idioms** of The Qur'an, with **adequate local explanations** as needed! So, you can see from the above illustrations that it is **vitaly significant** as to the choice of **which** prepositional **particle** to use **vis-à-vis** the usage of The Qur'an, i.e. when The Qur'an uses one and as a translator you **cannot** just pick **any** prepositional particle of **your** choice! In all “Translations” of The Qur'an in current circulation, “**with**” was used instead of “**to**” as in (S2:

14), where 'The Qur'an says: "to their Satans (**devils**)..." i.e. their Satans **teach** them! All had translated that as: "with their Satans...", thereby not only **missing** the **implication** but **altering/adulterating** the **explication** of 'The Qur'an! Clearly you can see the **immense** but **unintended alteration/adulteration** of the **text** of 'The Qur'an and its **messages**, given such a text is, besides being **explicative**, it is **highly implicative, connotative, denotive, and designative**! Regarding **any word/phrase** in 'The Qur'an, Arabic **dictionaries** and their likes are the **determinants**!

13B. **Second fundamental** is: that 'The Qur'an is rendered in **Arabic tongue expressions**, i.e. **in idiomatic Arabic**! In this regard 'The Qur'an says:

"While this (*i.e. the diction of 'The Qur'an is*) a tongue-Arabic...." (S16:103)

Tongue-Arabic means **Arabic-idiomatic-expression**! That means: combining two or more Arabic words and the result is a meaning which is **none of them**! For example: "the path's son"= "the traveler"! There is no **path** there is no **son** per se! Another example: "[*He*] eats his dead brother's flesh" = He slanders another person! There is no "**eating**," there is no "**flesh**," and there is no "**dead brother**," per se! (In Arabic the pronoun "**he**" is **implied**, that is why it is in **italics** and **bracketed**)! 'The Qur'an contains **myriads** upon **myriads** upon **myriads** of such **lofty and sublime, elegant and eloquent** Arabic-tongue expressions! So one must be rather **familiar** with such expressions to **state them verbatim and explain their exact** meaning or meanings **locally**! 'The Qur'an is **rife** with such expressions! There are numerous books dealing with such expressions and idiomatic renditions!

13C. **Third fundamental** is: that 'The Qur'an had been **descended** by **Arabic-rule**: "We descended it^x (*by*) Arabic-rule³⁴". (S13:37)

By **Arabic rule**, means: **following Arabic language rules of grammar and conjugations, morality and wisdom of the Arabs, as polished and improved by divine intervention**³⁵! Because the diction of 'The Qur'an is **rather terse** and **very precise**, so **thorough familiarity** with this fundamental is an **imperative**, without which 'The Qur'an could **not be**

³⁴ See the **Lexicon** attached to this **Translation** for an elaborate exposition regarding this vital, denotative and connotative word, describing the diction of 'The Qur'an by Arabic rule! "**حكما**"=rule is *adverbial* here approximated through the word "by"!

³⁵ By having the Prophet (SAWS) as the model! Plus see the **Lexicon** attached to this translation for elaboration and explanation of this point, covering chivarily and so many **moral** aspects!

correctly understood, let alone be translated! There are many specialized books dealing with such topics, especially books of إعراب القرآن, desinential-inflection of The Qur'an, i.e. dealing with every word and its place in the sentence!

16. **Fourth fundamental** is: ***Sha'rey'ah*** imperatives that are the religion's constants! ***Sha'rey'ah*** imperatives are religiously defined and are ubiquitously accepted, in terms of what is: lawful or unlawful, taboos or sacrosanctities! This fundamental is the most basic and pivotal pillar; it is the most essential and cardinal corner-stone in ***Sha'rey'ah*** law! From The Qur'an spring all teachings of how to worship Allah according to His Criteria of prescription and proscriptions! Here is an example of ***Sha'rey'ah*** imperative: Prayer! Linguistically speaking, Prayer means invocation or place for praying! But by ***Sha'rey'ah*** definition, ubiquitously accepted, Prayer is: (1) to have ***ghusol*** (prescribed bathing) or ***wodho'a*** (simple prescribed cleansing), (2) entering into the praying by enunciating: "***Allaho Akbar***," (3) doing all the prescribed rituals and bodily gestures, and (4) exiting from it by enunciating: "***As-Salamo Alaykum wa Rahmato Alla'he***." Or take this *Hadeeth*³⁶: "Let [*you*^s] Plump-for/stand-by your brother, [*he*] (*is*) wronger or wronged!" (In Arabic, grammatically speaking, "you" is singular, masculine and implied, so it is bracketed and italicised; also the word "is" is not part of the sentence, so it is in parenthesis! See Section 17C below for elaboration)!

16A. Clearly standing-by your brother when he is wronged is obvious and advisable! As such "standing-by" is foiling the wrong and upholding justice! But how does that square and logically justly suit when the brother is the wronger? Here is where the supremacy and loftiness of Islam conspicuously shine! As the meaning of standing-by your brother is: to stop or prevent him from wronging *a priori*! O, Allah! Exalted and hallowed is Allah! He Who taught the human what the human does not know! (See 16B below for elaboration)!

16B. ***Sha'rey'ah*** laws are Qur'an-based that originate: new horizons of teachings and understandings; new concepts, new approaches, new perspectives all around for life and living in the universe and its entire contents! So, common sense, customary, traditional, and logical "givens" all are divinely uplifted, redefined, reformulated and get ubiquitous acceptance by all believers in Islam! So all taboos/sacrosanctities are divinely based! So based on the afore-

³⁶ *Hadeeth* is the tradition, or the verbatim statement of the Prophet and Messenger of Islam, or his actions, or the statement or action of some one else that the Prophet did approve or did not disapprove

mentioned, **Islam** is the **core** message of The Qur'an, calling for: **truth** and **honesty**, **universal peace** and **justice**, **mercifulness** and **forgiveness** for **all** peoples, **cooperative brotherly existence/coexistence** with **everything** in the universe! **Lofty and upright manners**, **bounteousness** and **honoring** of the **guest**, **protection** of the **neighbor**, **fulfilling one's contracts**, **satisfying obligations towards parents and kin**, **no coercion in religion**, for **each is their own religion**! In such existence/coexistence, **personal freedom** is upheld **supremely**, subject **only** to **Allah's Criteria** of **prescription** and **proscriptions**, **all** for *worshipping Allah alone* and for the **common good of all**! The Qur'an is absolutely **amazing**, as it **aright-guides** to that "**which is upright-straight**" (S17:9)! The Qur'an: "**is an exposition for everything**" (S16:89)! Clearly its *marvellousnesses are eternal*, as stated by some ancestors! **Historically** and as **all** the **sciences progress** The Qur'an **proves** to be **factually correct** in **all** fields of **human knowledge**! It certainly is the **most amazing** book on the face of the globe! (See Section 8 above)

17. In addition to those **four-fundamentals**, there are **three corollaries** that follow from those **four fundamentals**! In order to **exactly convey** the highly exalted diction of The Qur'an, i.e. **conveying** it in its **Arabic sense** and **flavor**, some words must be: **transliterated, masculinized or feminized accordingly**, especially where it is **imperative** to do so, for the **implications therein**!

17A. **First corollary** is: that of **transliteration**, that is when there is a word that does **not** have an English equivalent **per se**, then it must be **transliterated**, i.e. written in English alphabet and parenthetically explained! Like the example mentioned earlier, the word: “**بعل**” = “**ba’al**” = (owner/lord/-master/husband)^x (see Sections 4B and 7 above)! Obviously no **single** English word would/could **convey** the **various meanings** of “**ba’al**” **per se**! Hence **transliteration** is a must! There are **numerous** such examples **vis-à-vis** the exalted diction of The Qur'an!

17B. **Second corollary** is: that of **feminizing the feminine** and **masculinizing the masculine**! Unlike English words that are **neutral**, save a handful of pronouns, **all** Arabic words are **gender-sensitive**, i.e. all are **masculine** or **feminine**, imparting **essential implications**! So for proper translation of The Qur'an, **many words must be masculinized or feminized** as needed! This is especially important with respect to **pronouns** as they **refer to their respective antecedents**! This is rendered by *superscription* of an “x” for

masculinizing and a “w” for **feminizing** words. Example: **tree^w**, as “**tree**” in Arabic is a **feminine**; or **pen^x**, as **pen** is a **masculine** in Arabic!

17**C. Third corollary is: specifying all pronouns!** For example: The **addressee** pronoun “**you**” in English could stand for a **singular, masculine** or **feminine**, or for the **plural masculine** or **feminine**! In Arabic the **form** for each of the aforementioned is **individualized**! For example: “**you**” with a superscript^s=**you^s** stands for the **singular, masculine, present, addressee**; whereas “**you**” with a superscript^f=**you^f** stands for the **plural masculine, present, addressees**; and “**you**” with a superscript^g=**you^g** stands for **masculine, singular, present, addressee, connected/explicit**; and “**you**” bracketed and italicized=**[you^s]** for **masculine, singular, present, addressee, implicit(hidden)**; and **you^y** stands for the **singular, feminine, present, addressee**; **you^{mn}** for **plural, feminine, present, addressees**! See table of the **superscripts** (about 20 in all) for the entire translation of The Qur’an! Since all are **repetitive, particularizing** and **explanatory**, soon they become **familiars** and most helpful **determinants eliminating ambiguities vis-à-vis all pronouns**!

18. So far we have covered the **linguistic** reasons, for lack of a **precise** translation of The Qur’an in *any* language! Of course there is one single, but overwhelming **historic reason** that of a *notorious myth*, purporting that The Qur’an is **not translatable** or **should not be translated**! For a long time at worst this **myth** or at best this **misunderstanding**, prevailed among a large number of Muslims and even **highly educated non-Muslims** who had dealt with The Qur’an one way or another, and apparently never bothered to **verify** such a **myth/misunderstanding**! For some time I tried to **no avail** to find the **origin** of such a **myth/misunderstanding** victimizing so many peoples who should know **better**, understand **better**, and reason **better**! When proponents of such a **myth** are asked to provide a **proof** to support their claim, they become **nonplused**, and subsequently ramble, some-times with **gibberish**! It is a well known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger’s (SAWS) messages to the various leaders of his Time! Zayd Ibn Thabit had to learn the Persian language, the Roman language, the Ethiopian language, and the Coptic language! There is **no** true or a good **Hadeeth**, substantiating the claim that translation of The Qur’an is **not** allowable! Nor is there any **Ayah** in The Qur’an which disallows the translation of The Qur’an! The reason for such **non-existence** of such an **Ayah** or a good **Hadeeth** is: that would be **irrational**! And irrationality is **absolutely antithetical** to the nature of Islam,

its Messenger (SAWS) and The Qur'an, as all are of the **most sound rationality and good common sense** for all to appreciate and examine! Time and again The Qur'an urges: **reasonable reflection, rational thinking, sound cerebrating, judicious pondering, valid rumination**, etc! Thus, The Qur'an should be presented in the **precisest** translation in **every** language, as Muslims are **commanded** to **peacefully** and with **utmost wisdom** to **invite all peoples to embrace Islam on a voluntary bases by everyone** through **persuasion, good logic and good deeds**! As on the Day of Judgment **only Islam is acceptable**!

“Verily the religion *enda* (by: Rule/ Munificence) (of) Allah (is) [the] Islam” (S3:19)!

“And whoever *yabtaghey*³⁷ ([he] *earnestly-quests*) other than [the] Islam (as) a religion, so never (to be) accepted from/of [him], and [he] (is) in the Hereafter^w of the losers”. (S3:85)!

19. Clearly, The Qur'an is the **most sacred writ** of Islam! So its messages are **explicatively/implicatively sensitive**! Thus, its translation **must be precisest**! Hence, how could intelligent people **embrace** Islam and **be fully aware of it and all it imparts** to them and their lives without a **verbatim reading of its most vital Book**, The Qur'an? Obviously such a reading would **ideally be best** in a language of **their own**, or done in a **most authentic, correct, reliable and precise** translation! Also sequel to that, **everyone** will come to know that **recitation of The Qur'an is a worship to Allah**! But **such** a worship must be **rendered** in **Arabic**, the **original language** of The Qur'an! So, there is **no**, as there could **not be**, any rationale/excuse for the afore-mentioned **myth/misunderstanding** claimed by some to continue!

From a present day perspective!

20. Let us assume a speaker gave a **pivotal** speech to a large gathering of people and a certain reporter reported that speech by “meanings”; that is “meanings” according to **his/her personal** interpretation/understanding. Other **attendees** of the speech and readers who read the speech as reported **verbatim**, as well as some “facts-checkers” **all** took strong exceptions to that reporter's reporting by “meanings”! Clearly from such a scenario the reporter's reporting by “meanings” of the speech is **unacceptable**, to say the least! This, by and large, is the case of The Qur'an with respect to the various “Translation of the Meanings of the Qur'an” currently in circulation! That is

³⁷ The word “إبتغى” = “طلب حثيثاً” meaning: *earnestly quested*!

to say: **none of them is acceptable** with respect to **true** and **faithful** conveyance of the **actual text** of The Qur'an, which is **embodying** the **right** and the **truth**, **how to live life with all Allah's creatures, under His Criteria** of **prescriptions** and **proscriptions**! Hence, how can we **accept** or be **complacent** to a **flawed** translation of The Qur'an? Until now, that is the case but no more, Allah willing!

Conclusion

21. Translator of "The Textual Translation of The Qur'an The Supreme" sincerely believes that **this** translation is so far, the **best** possible translation, as it **endeavored to faithfully** and **appropriately correspond** to the **verbatim text** of The Qur'an! In it is neither an **added** word **not** in The Qur'an, nor a **deleted/omitted** word The Qur'an **mentions**! In it there is **no alteration** of the **meaning** of **any** word or phrase stated in The Qur'an! It is **faithful** even to the **formulation** of the diction of The Qur'an, i.e. with respect to the **verbs, nouns, adjectives, adverbs**, etc! This translation **conforms** very **meticulously** to the **generality** and the **specificity** of the text of The Qur'an **in full**! This is necessary as the diction of The Qur'an is: **unique, terse, perfect all around** and very **implicative**! The Qur'an contains **no synonyms**! Therefore **every** word/phrase in The Qur'an is used for **itself**, portraying a **specific** image and conveying a **particular** message! In such diction depicted are the **inimitability** of The Qur'an and its **scientific fulfillments** in various disciplines over time! That is, as time **progresses** and various sciences **advance** and humans **mature more** the **miraculous and factual** nature of The Qur'an becomes **more apparent, amazing, and appreciated**! So the **verbatim** translation of The Qur'an **cannot** be *overemphasized*, as its translation by "meanings" **cannot** but be *deemphasized*! Because The Qur'an depicts **multiplicities** of meanings, that are **changing, cumulative and ever-increasing over time**! So it is **impossible** to translate its **meanings** *per se*! However, by **adhering** to its **verbatim** translation, that surely **safeguards all certainly to-come future multiple meanings**!

22. Also, as **added advantages** of this translation: it has very **informative** foot-notes, explaining the **exact** meaning of many **words/phrases** in The Qur'an! **Additionally** it has a **Lexicon** for some **specific words/phrases** in The Qur'an! We **urge every-one** to read this translation, and comment on it, if at all possible! The praise is for Allah and the prayer and the peace are on Mohammad (SAWS).

The Translator

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Note No. 1

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Note No.2: (Next page)!

Clearly all **heretofore** translators of The Qur'an into **any** language, besides Arabic, did **not** have **correct/proper** understanding of all the above-mentioned fundamentals and their corollaries, so they did **not** observed them in their "translations"! Hence their "translations" are **fatally flawed**! Also the

innovation with respect to **transliteration** as well as the **pronouns** and the **elimination** of the ambiguities associated with them in English **vis-à-vis** terms of The Qur'an is **unprecedented**, to the best of my knowledge!

Note No.3

It is obvious that in this world there are human **demons** that are **hate-mongers** and/or **atheists**! Each is extremely zealous and very diligent **fabricator** of **facts-free claims** that are **totally unverifiable** about The Qur'an! They are **here** and **there**, but especially **over the internet**! They surely could **confuse** the **unwary** viewer or anyone **unguardedly** lessening to them! However, the **deciding** factor with respect to The Qur'an **early on** is: **bring forth your proof** (S2:111)! The Qur'an right **post** its revelation posed the **challenge** to anyone to put forth anything **like** it or find any **verifiable fault** in it! That challenge **still stands and will go on forever**, as the challenger is Allah! No one can stand to His challenge! The Qur'an is a **living miracle in multiple aspects**!

Note No.4

I want to repeat here, like I did before in various occasions, that **anyone** who **can**, on his own or through him/her some other person/entity, **improve** my "Textual Translation of The Qur'an The Supreme", Revision **4.6.2, on a scientific bases**, I am willing to **pray** for him/her and **pay** for the **time** of that person/entity up-to **ten thousand (\$10,000.00) U.S. Dollars per hour** for their work with respect to the aforementioned translation of The Qur'an! In this respect please go to my website:

www.qurantranslation.org

and read the *Introduction* and the *Prelude* to this translation and also please read the **نداء** to be found in the right corner of the first page of this website! As without such a reading of both (*Introduction* and *Prelude*) the reader will **not** be adequately prepared for a correct and proper reading of this Translation, which is **unique** and **first** of its kind in history!

Thank you.

بسم الله الرحمن الرحيم الحق المرام في ترجمة القرآن وعضال القول الطام

الحمد لله والصلاة والسلام على رسوله المصطفى وعلى آله وصحبه وسلم تسليماً كثيراً وبعد:

1. هناك أقوال أواخر افات طامّة، لأنّها بشدّة استحوذت الساحة! وهي مضلّلة لأنّها مزيّنة للخطأ بما يوهّم أنّه الصواب؛ لذلك طغت واستشرى أمرها فصارت من المسلمات أو شبهها، وكأنّها غير قابلة للنقاش أو حتى التساؤل العام! عندئذ هي عضال! فمثلاً: في الأحقاب الماضية كان القول: "والذي يحلف به أن اللات والعزى ومناة الثالثة الأخرى آلهة تستحق القربان والتقرب بها إلى الله سبحانه وتعالى" لكن ولحسن المآل تلاشت تلك الترهات فصارت في خبر كان، بعد أن أظهر الله الدين القويم فيما بعد، فصارت تلكم الأقوال "كسر اب بقية يحسبه الظمان ماءً، فلما جاء لم يجده شيئاً" (النور: 39)!

2. وفي القريب الماضي طغى القول بـ "الوحدة، والحرية، والإشترابية" في عالمنا العربي! والواقع كان لا وحدة ولا حرية ولا إشترابية، حيثما و أينما طغى ذلك القول واستشرى!

3. ومنذ فترة غير قصيرة استحوذ، ولا يزال، قول: "ترجمة معاني القرآن"! هذا القول تنقصه الدقة في المبنى والقصد في المعنى! ذلك أن الذي بين دفتي أي كتاب يحمل هذا العنوان بالحق والحقيقة ليس بترجمة ولا حتى لو أحد من معاني القرآن، فضلاً عن بقيتها! إذ أن تلكم المعاني فعلاً لا تحصى، لأنّها دوماً تتراكم وتتجدد بمر العصور وتطور العلوم! وهذا من عطآت إعجاز القرآن الكريم!

4. هناك خاصية عند بعض العرب، خاصة عرب شبه الجزيرة العربية، ألا وهي الأنانية المقيتة، والتي تحارب الجديد أو غير المؤلف! وتتجلى تلك الخاصية في أشرم مظاهرها وأفتكها، ألا وهو الحسد أو العناد أو الإستكبار أو كل ذلك معاً، بتفاوت! وطبعاً التجلّي دوماً يتزين بلباس الزخرف من القول المبطن! نعم اللباس الذي يمدّه بالحياة إلى حين! حيث متى تبين الحق، فالحق أحق بأن ينبع! غير أن تلك الخاصية، لجوجة وملحاحة! والظاهر أنها لسوء الحظ أبدية! فهي تظهر كل ما أن أوان الجديد في أي مجال من المجالات! فمثلاً في إبان مبعث المصطفى صلى الله عليه وآله وسلم، دفعته تلك الخاصية إلى القول:

"...لَوْلَا تُرِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْفَرِثِيِّينَ عَظِيمٍ" (الزخرف: 31)

فتنادوا ورددوا أن هذا القرآن كان ينبغي أن ينزل على عظيم مكة أو عظيم الطائف! وقد أوغلوا وعتوا عتوا كبيراً حين قالوا:

"اللَّهُمَّ إِن كَانَتْ هَذِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابَهُ مِنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ" (الأنفال: 32)

بدلاً من أن يقولوا: (اللهم إن كان هذا هو الحق من عندك فاللهم اهدنا إليه)! أين المنطق السليم في قولهم ذاك؟ ولكن، لحسن المآل، وبرحمة وفضل من رب العباد، كان ذلك فعلاً هو الحق منه سبحانه وتعالى وقد هدى الله منهم من هدى، لربما وهو أعلم، لجاء المصطفى صلى الله عليه وسلم! يقول الحق سبحانه وتعالى:

"وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ" (الأنفال: 33)

فالمصطفى صلى الله عليه وسلم، رحمة للعالمين! "وما أرسلناك إلا رحمة للعالمين" (الأنبياء: 107)!

فكم كان المصطفى صلى الله عليه وسلم رحيماً بالعرب بل بالناس أجمعين، فالحمد لله رب العلمين! فتلك الخاصية وتجلياتها تُعثر كل جديد، خصوصاً إذا كان مصدرها "أهل الحل والعقد"، الذين دوماً يبادرون للتصدي واحباط كل جديد أو غير مألوف بالنسبة لهم! وأدهى وأمر أن يحال إليهم أمر كل جديد فيجهدون لتثبيطه أو تمييعه أو تناسيه! وهذا الحال المؤسف حقاً هو الذي يغذي إبعاد الأفاضل من المجددين والمبدعين والمخترعين والمبتكرين من أوطانهم العربية إلى بلاد الغرب مثلاً، حيث يجدون الترحيب والتشجيع، بل وحتى المد بالأموال والأماكن اللازمة لتحقيق ما هم بصددده!

يا للحسرة الطامة والخسران المبين للعرب أجمعين لخاصيتهم تلك المحبطة والتي تكسبهم شأن العديد من أفاضلهم! المؤسف والمعيب أن الكثير من العرب على علم تام بتلك الخاصية المقيته! والقليل منهم فعلاً يجهد للقضاء على تلك الخاصية الشائنة، ويميز الأفاضل! لكن الظروف لاتلائمهم! اللهم يا حي وياقيوم يا من تقول للشئء كن فيكون: أذهب عن العرب تلك الخصلة الذميمة والمقيته!

اليشري أنه مآلاً، لكن أحياناً بعد أثمان بهيظة، لسوء الحظ، تصير جهود الذين يتصدون لأحباط أو تثبيط أو تمييع كل جديد كجفاء السيل! فالحمد والشكر لله على ذلك! اللهم إنا نعوذ بك "من كل حاسد إذا حسد" ومن كل تجليات شرورهم إنك أنت السميع والمجيب!

5. مرة أخرى أقول: الحق أحق أن يتبع! ومآلاً لا بد للحق أن يعطو حيث لا يعلى عليه أبداً! إن قول "ترجمة معاني القرآن" لا بد أن يندثر يوماً ما ويستخلف (أي لا يستبدل بل يستأصل) بقول أصح وأحق! إذ يعلم علم اليقين كل من له ولو أقل علم بالقرآن الكريم، أن للقرآن من المعاني الكثيرة، والتي فعلاً لا تحصى أبداً، إذ هي دوماً تتراكم وتتجدد بمرور العصور وتطور العلوم وكعلم وصيت لإعجاز القرآن العجيب لكل زمان وجيل! هنا دوماً نبتهل إلى الله أن يعجل بإحقاق الحق وإظهاره! اللهم إنا نتضرع إليك بكل اسم هو لك أن تثيب بجزيل فضلك في الدنيا وبالحسن في الآخرة كل من يعمل لذلك!

6. والواقع الأكيد أنك تكاد لاتجد في أي من تلكم "الترجمات" جملة واحدة من كلمتين تطابق ترجمتها النص المجيد، من حيث: النص وصيغته، الفعل (المبني للمجهول\المعلوم\المتعدي\اللازم)، الاسم، الحرف، الصفة، بل وحتى المعنى لأي القرآن الكريم (كما سأبين في 7 فيما يلي)! ذلك لأن جُل أصحاب تلكم "الترجمات" ليسوا من العرب ونهجو انهجاً خاطئاً إن لم يكن فاسداً، أدى إلى تلكم "الترجمات"! وكونهم ليسوا من العرب ليس بأساس المشكلة، إذ أن الكثير ممن برعوا وصاروا من الفطاحلة الأفاضل والقلم التي يشار إليها بالبنان في فهم العربية وفقها ليسوا من العرب، كسيبويه وأمثاله! لكني هنا التمس عذراً لأولئك الذين تميزوا و"ترجموا"، جزاهم الله خيراً وأثابهم بالحسنى، لكن عملهم جاء دون الدقة الكافية لعربية القرآن واللسان والحكم العربيين فيه وكل تلك مقتضيات وغيرها (كما هو موضح في الملحق المرفق، ملاحظة 1)! خصوصاً أننا إزاء كتاب الله، الأمر الهول والمهمة الأصعب في القول! فكان الأجدر بهؤلاء الأفاضل أن كرّسوا جهوداً أدق وأعمق لذلك الأمر وتلك المهمة! وأخيراً جاء القلة من مترجمي العرب ونهجو انهج من سبقهم، فصار نتائجهم كغيرهم، بل أدهى وأمر!

7. المعروف بالبداهة والتجربة أنه لو نقل عن أحد ما قولاً بالمعنى، لربما أقام الدنيا هذا الأحد ولم يقعد، إذ أنه لم يقل هذه الكلمة أو تلك بالذات! فكيف بنا أن نترجم كلام الله بـ "المعنى" ونقبل به؟ إن تعبير: "ترجمة معاني القرآن" أساساً بني على تفسير المترجم لنصوص القرآن وصيغته بدلاً من ترجمة دقيقة وأمينه لها! ومغبة ذلك، استبدال وتحويل لتلك النصوص والصيغ بغيرها! وهذا أمر خطير! أدهى من ذلك، دون قصد، جاءت تلكم "الترجمات" بنقيض ما يقوله القرآن! مثلاً: الآية 172 من الأعراف: "أأست

بربكم، قالوا بلى! "إتلكم" الترجمات" تقول: "ألست بربكم، قالوا نعم!" (نستغفر الله عن هذا الكفر غير المقصود) **جميع تلك التفاسير مفعمة بالكثير من الأخطاء الفظيعة والفادحة! اللهم بعافيتك!**

8. فالترجمة بالمعنى، لو افترضنا جدلاً صوابها، فإنها تضل عالية النقص و³⁸ الدنيّة! ذلك أن نصّ وصيغة القرآن حملاً لأن لمختلف المعاني على مر العصور وتطور العلوم إلى أبد الدهر! والترجمة بالمعنى تنقل واحداً من المعاني (على افتراض محالفة التوفيق) بالنسبة للزمن والتطور العلمي حين أتمت تلك الترجمة بـ "المعنى"! علماً أن افتراض التوفيق بعيد المنال جدّاً في واقع الأمر في أي وقت لأسباب عديدة! هذا أولاً، وثانياً أين بقية المعاني المحتملة، بل الأكيدة لما يأتي من العصور وتقدم العلوم؟ فبالحق والإنصاف هذا سبب قاطع وحاسم يكفي بذاته للقضاء على الترجمة بـ "المعنى"!

9. الترجمة بـ "المعنى" حتماً تستبدل النص وصيغته بتفسيرهما، بدلاً من ترجمة دقيقة وأمانة لهما! وهما مقصودان لذاتهما! إن النصّ والصيغة في القرآن فيهما البلاغة والبيان والتصريح والتلميح، وهذا من لطائف البديع في التعبير المجيد! وفيهما الكناية والمجاز، وفيهما الإعجاز اللغوي المنقطع النظير في كل زمان! وفيهما الإعجاز العلمي في مختلف المجالات ولكل التطورات! وهما حملاً لأن للمعاني المتعددة والمرامي الظاهرة والخفية على مر العصور وتطور العلوم! فالقرآن محكم البنيان في أجماله و دقيق الدلالات في تفصيله! وفيه التقديم والتأخير، الذي بدوره يؤدي إلى اختلاف المعاني والمرامي، المستوحاة من ذوي الألباب! مثلاً: "لا يقدرّون على شيء مما كسبوا" (البقرة: 264) و "لا يقدرّون مما كسبوا على شيء" (إبراهيم: 18). أو "مواخر فيه" (النحل: 14) و "فيه مواخر" (فاطر: 12)!

من القرآن تبنى العقائد والأحكام لخير الدنيا والآخرة! نظمه فريد يدر بالمعاني والمزيد! ترجمته بـ "المعنى" مخلّة بنصه المحفوظ: "وإثاله لحاظون" (الحجر: 9)؛ ومفسدة لمبانيه المحكمة ولمراميه المقصودة! وعليه ترجمة القرآن بـ "المعنى" ليست فقط لا تصلح بل ينبغي أن لا تكون أبداً! اجد رب "ترجمة معاني القرآن" أن تسمّى باسم آخر، مثلاً مفاهيم لبعض آي القرآن، أو أي تعبير آخر غير ترجمة، إذ أن هكذا ترجمة ليست حقاً الترجمة المبتغاة للقرآن، وحتى لو "صدفة" (كما يقولون، ولست ممن يؤمن بـ "الصدفة"، إذ الكل بقدر معلوم) إنطبقت صحة تلك "الترجمة" بالنسبة لـ يسير اليسير من القرآن! لاشك أن الذين ترجموا بـ "المعنى" اجتهدوا ما وسعهم إجتهداهم، جزاهم الله خيراً وأثابهم بالحسنى، وعلينا الدعاء لهم لاجتهادهم وحسن نواياهم! لكن الحق لا بد أن يحق، أي لا بد من تصويب العمل، لارتباطه بكتاب الله! إن عدم الالتزام بالنص والصيغة في ترجمة القرآن ليس فقط بالأمر الفظيع والمخل بل هو مضللّ وغرّار، إذ هو يزيّن الخطأ بما يوهّم أنّه الصواب! فالخطأ يتركز في عدم الالتزام بالنصوص وصيغها، فتلكم النصوص وصيغها مقصودة بذاتها ولذاتها! والوهم يتمثل في أن الذي يُقرأ هو معاني (كل معاني) القرآن، والواقع حتماً غير ذلك!

10. الجدير بالذكر في هذا الصدد الحديث الشريف الصحيح الذي يقول:

"نضر الله امرءاً سمع مقالتي فوعاها، ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه."

"فوعاها ثم نقلها كما سمعها..." أي فهمها واستوعبها أي حفظها في وعيه أي عقله؛ "ثم نقلها كما سمعها"، أي بلا زيادة ولا إنقاص ولا تحوير (أي تغيير) لنصها وصيغتها! في هذا المجال جدير بنا أن نتذكر حديث النوم الذي علمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيك الذي أرسلت"؛ ولما أعاده الصحابي للتأكد من صيغته وحفظه، قال:

أي الخصلة المذمومة، من كلمة قالها الفاروق عمر بن الخطاب: "علام نعطي الدنيّة في ديننا"، حديث الحديثية. راجع لسان

"...ورسولك الذي أرسلت"؛ فصحه المصطفى صلى الله عليه وسلم بأن قال للصحابي:
"وَنَبِيَّكَ الَّذِي أَرْسَلْتُ" وهذا حديث صحيح في البخاري برقم 247! الشاهد هنا أن النص والصيغة
هما من الأهمية الكبرى للحديث، وهما للقرآن أهم وأكبر لأنه وحي يوحى! فلا بد من أن نرعى!

11. القرآن وصيغته تبيان لكل شيء في الوجود وصفته، علم ذلك من علمه وجهله من جهله!
يقول الحق سبحانه وتعالى: "ونزلنا عليك الكتاب تبياناً لكل شيء" (النحل: 89)! وعليه فالإيمان
بالقرآن والاهتداء به يدلان على اكتشاف الوجود وسرأته! وكذلك للعودة لصدارة الحضارة الإنسانية،
لابد للمسلمين، خاصة العرب منهم، من هذا الإيمان والعمل به! والقرآن هو الوثيقة الوحيدة على
وجه الأرض المستعصية على الإفساد بجميع أوجهه، لأنه محفوظ، من قبل الله سبحانه وتعالى!
يقول الحق: "وإنا له لحافظون" (الحجر: 9)! الترجمة بـ "المعنى" مخلة بهذا الحفظ!
وأيضاً يقول الحق سبحانه وتعالى: "قل يا أيها الناس إني رسول الله اليكم جميعاً"
(الأعراف: 158). واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله وصحبه
وسلم تسليماً كثيراً، أن هذا الرسول هو لجميع الناس! وطبعاً جميع الناس لهم لغات مختلفة!
والمسؤولية لا يصل رسالته صلى الله عليه وسلم إلى جميع الناس، تقع عليه وعلى العرب المسلمين؛
امتناناً وامتثالاً لقوله سبحانه وتعالى:

"وإِنَّهُ لَذَكَرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْئَلُونَ" (الزخرف: 44).

هذه الآية الكريمة تقر حقيقتين واضحتين كالشمس الساطعة: (أ) تأكيد صريح أن القرآن هو "ذكر"
أي شرف وصيت وعزة للرسول صلى الله عليه وسلم ولقومه، (ب) "وسوف تسئلون"، أي قد
أنيطت بكم مسؤولية كبرى، جسيمة وعظيمة! و(ج) أنه صلى الله عليه وسلم وقومه سوف يسألون!
فهو صلى الله عليه وسلم بلا أي شك أو جدال قد أدى الأمانة وبلغ الرسالة على أفضل وجه!
أما قومه، في العصور الحديثة فهذا شأن فيه قول بل أقوال!

12. كذلك فإن الحق سبحانه وتعالى يأمر المسلمين مباشرة، الأمر الذي لالبس فيه، إذ يقول عز من قال:
"وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا" (الحشر: 7)

13. وعليه للاهتداء بالقرآن، استجابة لله ولرسوله، ولاكتشاف الوجود وسرأته، ولصدارة الحضارة
لابد للناس، الذين لهم لغات مختلفة، من ترجمة دقيقة نصاً وصيغة للقرآن، ليتسنى لكل من يهيمه الأمر
ماذا يقول القرآن بالضبط وبمنتهى الدقة في كل ما يقوله تصريحاً وتلميحاً وكل المعاني التي تحملها تلك
النصوص والصيغ، لجميع العصور وتطور العلوم، والتي تتراكم مع مر الزمن! وواضح جداً أن
الترجمة بـ "المعنى" (لو افترضنا صحتها، وهيئات) حتماً تضيع جل ذلك، بل كله!

14. الترجمة لغة هي: (أ) تفسير لكلام؛ (ب) أو نقل دقيق وأمين لكلام من لغة إلى أخرى؛ (ج) أو
تدوين لسيرة ذاتية! فالترجمة كـ الصلاة! "الصلاة" لغة تعني الدعاء أو مكان الصلاة (لهدّمت
صلوات، أي أماكن العبادة = الكنائس)؛ بينما شرعاً تعني الوضوء أو الإغتسال ثم الدخول فيها بـ
"الله أكبر"، فأداء أركانها وواجباتها ثم الخروج منها بـ "السلام عليكم ورحمة الله!" فحديثاً
الترجمة ينبغي انصرافها لـ 14 (ب)، كما تتصرف الصلاة غالباً للمعنى الشرعي!

15. لقد تأذن الله بأعلى صور البيان وأوضحه بالأمر البليغ والخطير، "أن الدين عند الله الإسلام!"

"إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ" (آل عمران: 19)

وأضاف الحق جلّ جلاله بصريح القول الكريم الذي لا لبس فيه أنه من ابتغى غير الإسلام ديناً فلن يقبل منه وهو يوم القيامة من الخاسرين! يا للخسران المبين لمن مات على غير دين الإسلام!

"وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ" (آل عمران: 85)

وعليه فإنه سبحانه وتعالى أمر المؤمنين بالأمر المؤكّد، وأمره حكيم مطاع، أن يتّقوا ولا يموتنّ إلا وهم على دين الإسلام! يا حسرتي على من مات ولم يكن الإسلام دينه!

"يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ" (آل عمران: 102)

إنه حقاً لجدير، بكل إنسان، إن لم يكن حتماً عليه، أن يعلم علم اليقين بتلكم الآيات الكريمات الموضحات أنه لا أمل لكائن من كان في النجاة في الآخرة وعاش بعد ظهور الإسلام إلا بالإسلام! وعليه فلا بد من ترجمة نصيّة دقيقة، وأمينّة لتلكم الآيات الكريمات، تتقل النصوص وصيغها، دون زيادة ولا إنقاص ولا تحوير ولا بأقل القليل بالنسبة لنصوصها وصيغها! إن تلكم النصوص والصيغ تتقل المعاني تصرّيحاً وتلميحاً للحاضر والمستقبل! إن ترجمة تلكم الآيات بالمعنى حتماً مضيّعة لتلكم النصوص والصيغ وما تحمله من المعاني الظاهرة والخفية (أي الضمنيّة)، حيث معاني القرآن دوماً تتعدد وتترقّى، لأنّ عجائبه دوماً تتبدّى توالاً وبعد حين لذوي الأبواب ولمن آتاه الله طاقة الاستنباط وحسن البيان! وطبعاً لا يتأتى كل ذلك ولا أكثره ولا حتى قليله للترجمة بـ "المعنى"!

16. إن كتاب الله له المكانة العليّة، وقد حفظه سبحانه بالمشيئة الربّانية، والشاهد من حرص المصطفى صلى الله عليه وسلم، على النص وصيغته، ونقلهما كما هما، وبمنتهى الدقّة، كما بيّنا في (10) أعلاه، ليفرضان فرضاً واضحاً على كل مسلم أن يأتمر ويرعوي بتطبيق كل ما جاء في (10) أعلاه! حيث غير ذلك حتماً وحقاً إنقاص غير مقصود من شأن أعظم وأقدس وأصح كتاب على وجه الأرض، بلا أدنى ريب! شخصياً أعتقد أن الأمر هو كذلك!

17. يسود بين الكثير من المسلمين فهم خاطي وادّعاء باطل (لأن لا برهان له من قرآن أو حديث صحيح أحسن أو قياس عليهما، وليس له منطق سليم)، فحواه أنه من المستحيل ترجمة القرآن ترجمة نصيّة! وإذا طلبت برهاناً على هذا القول ممن يقول به، فلاتجد، إلا ترديد الادّعاء أن القرآن كلام الله ومقدس ولا يمكن ترجمته! "قل هاتوا برهانكم إن كنتم صادقين" (البقرة: 111). صدق الله العظيم!

نعم هذا هو المحك، هاتوا برهانكم! فإذا طلبت مثلاً واحداً، كلمة أو جملة يستحيل ترجمتها، خصوصاً في ضوء ما ذكر في المادة 1 و2، من مبادئ الترجمة وفروعها للقرآن المجيد، كما هو مفصل في الملحق لهذه الرسالة، فإنك لا تسمع ولا ترى من يقدم أي برهان ودليله في هذا الصدد!

18. الآن وبعد عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقتني الله لتحقيق الترجمة النصيّة والدقيقة للقرآن المجيد، أحمد هو أشكره لذلك العمل الذي استغرق سبعا من السنين؛ تخلّلتها اتصالات شخصية

بالهاتف وبغيره لجمع غير من الأساتذة "المختصين" في أماكن عدة من هذا البلد والعالم، بما في ذلك العديد من المراكز الإسلامية في الولايات المتحدة الأمريكية وأوروبا الغربية! ولقد أصبحت تلك الترجمة قريباً في متناول الجميع، بإذن الله! فمرة أخرى بل مرّات الحمد لله والشكر له سبحانه!

19. فياترى متى يرعوي العرب المسلمون بالذات، المكتفون أكثر من سواهم، بإيصال القرآن نصاً و صيغة وما يحملان ضمناً، وبمنتهى الدقة والأمانة لجميع الناس وبمختلف لغاتهم؟ إنه ليعزّ عليّ ويؤلمني شديداً أن أرى وأسمع من الكثير ممن دخلوا في الإسلام حديثاً أو أصدقاء الإسلام وتشاكيتهم بصدد عدم وجود ترجمة دقيقة نصاً و صيغة للقرآن! وطبعاً يقع اللوم الأكبر، بل الكلّ، على العرب المسلمين! وبصفتي من هؤلاء العرب المسلمين، لا أرى مناصاً من تحمل هذا اللوم بل أكثر في ضوء الآية الكريمة: "وإنه لذكرٌ لك ولقومك وسوف تسئلون" (الزخرف: 44).

في هذه الآية الكريمة وعد ووعيد ينبغي أن يصكّ ناصية كل مخاطب ويهزف فرائضه، ذلك لأنّ مخاطبه ومسائله هوربه وخالقه! كيف به لم يهّب مسارعاً لجعل القرآن نصاً و صيغة ودون دنيّة وبمنتهى الدقة والأمانة بين يدي مختلف الشعوب وبلغاتهم؟ وبما أنّ اللغة الإنكليزية هي أكثر اللغات تداولاً بين الناس عالمياً خلال الثلاثة القرون الماضية، والحال كذلك بالنسبة للمستقبل المنظور، فكان جد يربالمخاطبين أن يبادروا بتلك الترجمة للقرآن المجيد منذ أمد طويل! ولكنهم لم يفعلوا حتى الآن! الآن فقط أصبحت هكذا ترجمة في متناول الجميع، بإذن الله، انظر الفقرة 18 أعلاه!

20. أنّ كل المتداول بين الناس من العديد مما يسمى بـ "ترجمة معاني القرآن"، ليحزن المسلم، لما يعلم (إن هو يعلم، والأكثر من يعلمون) أن تلكم "الترجمات" لا تصلح، وهي ربما تسرّ وتعجب أعداء الإسلام والقرآن، حيث يقتبسون منها ومن أمثالها مما هو غير صحيح ولا يصلح للتدليل على ما يقوله القرآن المجيد أو يرمي إليه، أمراً أو نهياً، تصريحاً أو تلميحاً أو تفصيلاً، "تبياناً لكل شيء" (النحل: 89)!

21. اللهم يا حي ويا قيوم، يا من تقول للشئ كن فيكون، يا من إذا دعي استجاب وإذا سئل أعطى، اللهم إنا نسألك بكل اسم سميت به نفسك أن تعجل بدراً القول الطام وتحقيق الحق المرام في ترجمة القرآن، بترجمات تلتزم التزاماً دقيقاً بتوصوه وبصيغته، وما ترمي إليه تصريحاً وتلميحاً، في جميع اللغات لخير الإسلام والمسلمين بل للعالمين أجمعين! اللهم وفقنا لما فيه خير الجميع، وصلى الله على سيدنا وخير المرسلين وعلى آله وصحبه أجمعين آمين، والحمد لله رب العالمين.

صاحب الترجمة النصية للقرآن المجيد

و الفقير إلى رحمة رب العالمين:

عبد العزيز بن فهد المبارك

الجوال: 0508829666

الثابت: 038829666

ملاحظة (1)

ملحق "الحق المرام في ترجمة القرآن

مرفق بهذا:

وعضال القول الطام"

1. لتحقيق الترجمة الدقيقة و الأمانة لنقل النص والصيغة ومقتضياتهما للقرآن المجيد، هناك أربعة مبادئ رئيسية وفروع ثلاثة لها، وتلك الفروع هي بمثابة نتائج طبيعية ومنطقية للمبادئ ذاتها، أيضاً لا بد من التقيد بالفروع لترجمة القرآن المجيد أو الحديث الصحيح الحسن! حيث أنه بدون ذلك لا يمكن للترجمة أن تكون دقيقة وصحيحة!

2. فالمبادئ الأربعة هي:

(أ). مبدأ "إنا جعلناه قرآناً عربياً" - (الزخرف:3). أي أن كل كلمة في القرآن الكريم لها مفهوم معين بالنسبة للعرب، قعد اجلس، رقد انام، جاء أتى! وليس بالقرآن "مترادف"! فعند اللزوم ينبغي الرجوع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك!

(ب). مبدأ "وهذا لسان عربي" - (النحل:103). "اللسان العربي" هو أن تضع كلمة عربية مع أخرى عربية و المعنى يصير ليس هذه ولا تلك! فمثلاً: "إين السبيل" فإين السبيل ليس بإين و ليس بالسبيل! "إين السبيل" هو: المسافر! ومثلاً آخر: "ياكل لحم أخيه ميتاً"، أي: يغتابه! فليس هنا ك أكل ولا لحم لأخ ميت، بالمعنى الحرفي لكل كلمة! لكن هذا التعبير المجازي الجميل كي يقبّح وينقّر من الغيبة! وهنا يرجع إلى معاجم التراكيب و العبارات والإصطلاحات للعربية! القرآن فيه الكثير والكثير من اللسان العربي!

(ج). مبدأ "وكذلك أنزلناه حكماً عربياً" - (الرعد:37).³⁹ "حكماً عربياً" أي أن نظم القرآن و سياقه يتطابق مع قوانين الصرف والنحو للغة العرب! فمثلاً: "وما خلقت الجن والإنس إلا ليعبدون" (الذاريات:56)، "تلك الرسل" (البقرة:253)، "العل الساعة قريب" (الشورى:17)! فبالنسبة لـ "يعبدون"، أين ضمير المتحدث، وهو الـ "ي"؟ الجواب هو: الـ "ن" في "يعبدون" تسمى نون الوقاية أو العماد، حيث لا يستغنى عنها، ووجودها يعني حذف الـ "ي" كضمير للمتكلم! أمّا "تلك الرسل" فكلمة "تلك" هي إشارة للمؤنث، وكلمة "الرسل" مذكّر، فكيف بكلمة "تلك" يشار بها إلى المذكر؟ الجواب: نعم، لأن كلمة "الرسل" هي جمع تكسير، فيشار للرسل بـ "تلك"!

انظر إلى القاموس الملحق بهذه الترجمة النصية للقرآن المجيد لمزيد من التوضيح لمعنى "حكماً عربياً".³⁹

أما بالنسبة لـ "لعل الساعة قريب" بدلاً من "لعل الساعة قريبة" ذلك لأن المرمى المقصود هو: البعث أو وقت الساعة أو وقوع الساعة! وكل من البعث والوقت والوقوع مذكّر! ولمعرفة كل ما ذكر في هذا الصدد ينبغي الرجوع إلى كتب إعراب القرآن وأمثاله، كـ "الدر المصون" لـ الحلبي، وكتب اللغة الأخرى!

(د). مبدأ المعنى الشرعي للكلمة، هذا هو المرتكز الرئيس، إذ عليه المدار والتكريس؛ وعليه بنيت العقيدة والأحكام في الإسلام؛ ومنه انبثقت المفاهيم الإسلامية لهدى الناس أجمعين لعبادة رب العالمين، من منبعيها العليين، القرآن المجيد والسنة المطهرة! ذلك لأن المصطفى صلى الله عليه وسلم، قال: "أوتيت القرآن ومثله معه" (انظر: مشكات المصابيح، تحقيق الشيخ الألباني، حديث رقم 163)! فهو الصادق الأمين حتى ما قبل النبوة، وبعدها، فالحق سبحانه وتعالى يقول بأنه: "لا ينطق عن الهوى إن هو إلا وحي يوحى" (النجم: 3-4)! فمثلاً: الصلاة لغة تعني الدعاء أو مكان الصلاة، أما شرعاً فهي الاغتسال أو الوضوء والدخول فيها بتكبيرة الإحرام، فأداء أركانها واجباتها، ثم الخروج منها بـ "السلام عليكم ورحمة الله"!

ومثلاً آخر، الحديث الشريف: "انصر أخاك ظالماً أو مظلوماً"! من الواضح جداً نصره الأخ مظلوماً، أما كيف بنصرته ظالماً فغير واضح من الوهلة الأولى! غير أن الأمر يتضح جلياً عند العلم إن الحديث الشريف قد قعد لمفاهيم جديدة وكرّس لمبادئ إسلامية قديمة! فمن المفاهيم الجديدة: أولاً: أن "الأخ" هو كل من شهد أن لا إله إلا الله وأن محمداً رسول الله! وثانياً: تنصر "أخاك ظالماً" أي أن تمنعه من أن يظلم بداية، كما أفصح بذلك المصطفى صلى الله عليه وسلم! يا الله! سبحان من علم الإنسان ما لم يعلم! هنا تتجلى العناية الربانية في السمو بالمفردات والعبارات الشرعية إلى المراتب العلية والإضفاء عليها بتلك المعاني الرائعة، المؤثرة والجلية! يا لجلال وعظمة تلك المفاهيم الجديدة وترسيخ الحق والعدل والمساواة، أسس لحياة وعيش كريمين، من منبع رباني مجيد أو حديث شريف صحيح! إن الأساس لكل ما في القرآن هو المعنى الشرعي أولاً، حيث أنه الأساس والمرتكز الرئيس، لكل الأحكام ورسالة الإسلام، التي عرفها القرآن تبياناً، وفصلتها السنة بلاغاً! وفي جيز من القول: هي السلم والتسالم والعيش والتعايش، والعون والتعاون والرحمة والتراحم والسماحة والتسامح، والأخوة والتآخي، والعفو والغفران والفهم والتفاهم بين البشر وكل ما في الوجود، وسمو الأخلاق وإكرام الضيف وحماية الجار، والصدق والأمانة، والوفاء بالعقود وبحقوق الوالدين والأقربين، و"لا إكراه في الدين"، "ولكم دينكم ولي دين"، حيث ضمان مطلق للحرية الشخصية التي لا تقيدها إلا قيود الأوامر والنواهي الربانية من لدن العزيز الحكيم! كل ذلك على ضوء المنطق السليم والروية السوية! والقول الفصل أن كل ما في القرآن هو الإسلام وتعاليمه، أمراً أو نهياً أو سكوتاً في غير نسيان، بل فسحة لما يتعارف عليه الناس بلا ضرر ولا ضرار! والكلام عن عظمة القرآن لهدى العباد فعلاً لعجب عجاب! فهو "تبيان لكل شيء" (النحل: 89)، وهو "يهدي للتي هي أقوم" (الإسراء: 9)، وهو الذي "لا تنقضي عجائبه إلى يوم الدين"، كما جاء في بعض أقوال السلف الصالح! فالحمد لله الذي هدانا لهذا الدين وقرآنه وسنته وما كنا لنهتدي لولا أن هدانا الله! وطبعاً لا بد من الرجوع إلى جمع من التفاسير المعتمدة، كل يفسّر من وجهة معينة، ولا ضير، إذ كل يفسّر بقدر ما آتاه الله من الفهم والعلم وقوة الاستنباط والبيان! والقرآن معين لا ينضب، يمد الكل غداً!

3. أما الفروع الثلاثة، التي لا تنتفك عن تلك المبادئ، حيث هي نتائج طبيعية ومنطقية لها، فهي الآتي:

(أ-3) **أكلنزة الكلمة!** اللغة العربية بطبيعتها بنائية منطقية، أي أنك في الأغلب تبني الكلمة و مشتقاتها على أساس منطقي سليم، على خلاف اللغة الإنكليزية ، التي في غالبها صماء، أي بلا جذ ورقابلة للتصريف واشتقاق الفعل المناسب والإسم المطلوب! ففي الإنكليزية من الصعب إيجاد إسم **الفاعل** ومن **الأصعب** جداً إيجاد إسم **المفعول**! أمّا في العربية فيسهل إشتقاق إسم المفعول به والمفعول فيه و المفعول معه و المفعول لأجله و قس على ذلك! كذلك فإن اللغة العربية غنية جداً بالمفردات الدقيقة، التي تصور المقصود بدقة متناهية، خصوصاً بالنسبة لمفردات القرآن، التي غير اللبيب يرى بعضها من المترادف و ليس الأمر كذلك، إذ لا مترادف في القرآن! فعند الترجمة، كثيراً ما يواجه المترجم صعوبة، إن لم تكن إستحالة إيجاد المفردة المنا سبة في الإنكليزية لما يقابلها في العربية! ففي حالة الإستحالة لا بد من **أكلنزة الكلمة**، إي أن تكتب الكلمة العربية بالأحرف الإنكليزية معكوفة و بين قوسين يشرح المقصود! مثلاً كلمة "بعل" لا توجد في الإنكليزية كلمة مقابلة! فإذا أردت أن تترجم: "هذا بعل!" تقول:

This (is) my ba'al (master/owner/husband)⁴⁰

وكلمة "is" غير موجودة في النص القرآني، فمن أين جئنا بها؟ لأنّ الصيغة السويّة للجملة الإنكليزية لا تستقيم إلا بها! وعليه فكل كلمة "is" وضعت بين قوسين و بأحرف معكوفة لتبيان أنّ كلّ ما هو معكوف و بين قوسين هو ليس من النص القرآني، ولكن اقتضته سلامة النص في اللغة الإنكليزية فحسب!

(ب-3) **تذكير وتأنيث الكلمة!** في العربية كل كلمة إمّا مذكّر أو مؤنث! أمّا في الإنكليزية فالكلمة حيادية، أي لا مذكّر ولا مؤنث، إلا ما ندر بالنسبة لحفنة من الضمائر! **فلتذكرو** **تأنيث الكلمة** في الإنكليزية **كي تحاكي** مقابلها في العربية لا بد من ترميز الكلمة الإنكليزية! مثلاً: الشجرة = tree^w، والقلم = pen^x. فكل كلمة إنكليزية عليها رمز "w" تكون لتأنيث الكلمة المعنية، و تذكير الكلمة يتم برمز "x" عليها! وهذا مهم عند ترجمة، مثلاً: "لعل الساعة قريب"، (الشورى: 17) بدلاً من لعل الساعة قريبة، كما قد يتبادر للذهن!

(ج-3) **تحديد الضمائر!** كما ذكرنا آنفاً في الإنكليزية الكلمة حيادية! مثلاً كلمة: you، تصلح لأنّ أنت، وأنتم، و أنت، وأنتن! والكلمة في القرآن، الضمير وغيره، **محدد و بمنتهى الدقة**، أي لا يمكن اللبس فيه! فمن أجل ذلك رمّزت الضمائر **لتحديد هويتها** من أول نظرة! مثلاً: you^s = أنت، و you^f = أنتم، و you^y = أنت، و you^g = ضمير المخاطب المتّصل، كأن تقول مثلاً: إنك = verily you^g، أو الضمير المستتر، كما في: قل = Let-say [you^s]! وهكذا دواليك⁴¹ لمجموعة أخرى (20) من مختلف الكلمات المرمّزة كفت لأكتناف كل ما يحتاج إليه لكامل ترجمة القرآن الكريم! وبما أنّ هذه الرموز تتكرر على صفحات هذه الترجمة فسرعان ما يألّفها، بل و يستحسنها القارئ، إن شاء الله، لجميل وظيفتها التي تزيل الإلتباس وتحدد بوضوح و من أول وهلة الأمر المعني! فالحمد لله على هذا الابتكار الذي سوى نقصاً في اللغة الإنكليزية، لتلائم و تحاكي النصوص القرآنية الكريمة! وهو **أول قاموس** من نوعه، فيما أعلم، يعتني **بترميز الجنس و الضمائر**، وذلك من فضل الله سبحانه وتعالى، فالحمد لله والشكر له على ذلك.

صاحب

الترجمة النصية للقرآن المجيد

⁴⁰ و أحياناً كلمة "بعل = ba'al" تطلق على صنم كانت العرب تعبد في الجاهلية

⁴¹ انظر صفحة الكلمات المرمّزة الملحقة بهذه الترجمة للإحاطة بجميع تلك الكلمات المرمّزة

ملاحظة (2)

هذه الترجمة هي ترجمة فريدة من نوعها، وعلمية دقيقة، وغير مسبقة، أي ليس لها مثيل في التاريخ! وعليه من أهم الأمور في صدد هذه الترجمة قراءة مقدمتها = *The Introduction* وكذلك توطئتها = *The Prelude*، إذ أن بالقراءة المباشرة، سيكون القارئ غير مهياً للتهيئة الضرورية، أي التي لا بد منها أولاً! ومن هذه القراءة سيتضح تلقائياً عظم الجدوى منها! في الـ *Prelude* يوجد قاموس ترميز الجنس والضمائر، الفريد من نوعه أيضاً، والضروري لترجمة القرآن أو الحديث الصحيح\الحسن!

بسم الله الرحمن الرحيم

العجب العجائب من الاجيال العربية المسلمة الحديثة!
العرب المسلمون إلى متى وهم سامدون وعن واجبهم أهم متغافلون أو مهملون!

الحمد لله والصلاة والسلام على رسوله المصطفى وعلى آله وصحبه وسلم تسليماً كثيراً وبعد:

1. يقول الحق سبحانه وتعالى:

"قل يا أيها الناس إني رسول الله اليكم جميعاً" (الأعراف:158).

واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله وصحبه وسلم تسليماً كثيراً، أن هذا الرسول هو لجميع الناس! وطبعاً جميع الناس لهم لغات مختلفة! والمسؤولية لا يصل رسالته صلى الله عليه وسلم إلى جميع الناس، تقع عليه وعلى العرب المسلمين؛ امتناً وامتناناً لقوله سبحانه وتعالى:

"وإنه لذكرٌ لك ولقومك وسوف تسئلون" (الزخرف:44).

هذه الآية الكريمة تقر حقيقتين واضحتين كالشمس الساطعة في اليوم الصافي: فهي (أ) تأكيد صريح أن القرآن هو "ذكر" أي شرف وصيت وعزة للرسول صلى الله عليه وسلم وقومه؛ (ب) "وسوف تسئلون"، أي قد أنيطت بكم مسؤولية كبرى، جسيمة وعظيمة! و(ج) أنه صلى الله عليه وسلم وقومه سوف يسألون! فهو صلى الله عليه وسلم بلا أي شك أو جدال قد أدى الأمانة وبلغ الرسالة على أفضل وجه! أمّا قومه، فهذا شأن فيه أقوال بل عجب عجاب!

2. لقد تأذن سبحانه وتعالى بأعلى صور البيان وأوضحه بالأمر الخطير: إن الدين عند الله الإسلام!

"إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ" (آل عمران: 19)

وأضاف الحق جلّ جلاله بصريح القول الكريم الذي لا لبس فيه ولا يقبل التأويل، أنه من ابتغى غير الإسلام ديناً فلن يقبل منه وهو في الآخرة من الخاسرين! يا للخسران المبين لمن مات على غير دين الإسلام المستقيم ذلك الدين القويم!

"وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ" (آل عمران: 85).

نعم ذلك الدين الذي ارتضاه رب العالمين للناس أجمعين:

"....وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا" (المائدة:3).

وعليه فإنه سبحانه وتعالى أمر المؤمنين بالأمر المؤكد، أن يتقوا ولا يموتوا إلا وهم على دين الإسلام! يا حسرتي على من مات ولم يكن الإسلام دينه!

"يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ" (آل عمران: 102)

إن كل ما جاء في (1) أعلاه وخطورة الأمر بالنسبة لدين الإسلام، الذي ارتضاه رب العزة والجلال، وخسران من مات على غير دين الإسلام، ألا يلزم ذلكم كله المسلمين، خصوصاً العرب منهم، البلاغ المبين لجميع الناس بما يقوله القرآن نصاً وتلميحا؟ الأمر الذي يقتضي ترجمة دقيقة لنصوص القرآن وصيغته، دون نقص ولا زيادة ولا تحوير لأي جزئية منه! خلال القرون الثلاثة الماضية أو يزيد، بما في ذلك المستقبل المنظور، اللغة الإنكليزية هي لغة التخاطب بين أكثر من في الأرض، وعليه كان جدير بالمسلمين بل واجبهم، خاصة العرب منهم إيجاد تلك الترجمة باللغة الإنكليزية، بل بكل اللغات الحية، لكن العرب المسلمين غابوا أو أهملوا، وتركوا الساحة لغيرهم الذين اجتهدوا جزاهم الله خيراً وترجموا القرآن المجيد إلى الإنكليزية وغيرها من اللغات، لكن دون المستوى المطلوب إزاء كتاب الله الكريم؛ حيث تكاد لا تجد جملة من كلمتين فأكثر في أي منها تطابق القرآن نصاً وصيغة! بل أن في بعضها فيه المضحك المبكي لسخافة "الترجمة" وما هو واضح بطلانه لأول وهلة! ألا يدعو ذلك إلى العجب العجيب؟

3. إنه حقاً جدير، بكل إنسان، إن لم يكن حتماً عليه، أن يعلم علم اليقين بتلكم الآيات الكريمة الموضحات أنه لا أمل لكائن من كان في النجاة في الآخرة إلا بالإسلام! وعليه فلا بد من ترجمة نصية، دقيقة وأمانة لتلكم الآيات الكريمة التي تنقل النصوص وصيغها، وما تحمله تصريحاً وتلميحا، دون زيادة ولا إنقاص ولا تحوير ولا بأقل القليل، ذلك لأننا بصدق كلام الله الذي أنقن كل شيء، فلا ينبغي التعرض لذلك الإلتقان الرباني المبين! إن تلكم النصوص والصيغ تنقل المعاني تصريحاً وتلميحا، كما أسلفنا، للحاضر والمستقبل ولكل ما قد يستجد فيهما! ومعاني تلكم النصوص والصيغ الثابتة دوماً تتعدد وترقى تراكمياً، على مر العصور وتطور العلوم! ذلكم لأن عجائب القرآن أبداً تتبدى ترواً أوبعد حين لذوي الألباب ولمن آتاه الله طاقة الإستنباط وحسن البيان! هذه النصوص وصيغها تصريحاً وتلميحا يستحيل للترجمة بالمعنى أن تستوفيها! أن التعويل على الترجمة بالمعنى لنقل نصوص القرآن وصيغته تصريحاً وتلميحا لأمر يدعو إلى العجب العجيب!

4. القرآن نزل من العزيز الحكيم، قرأنا عربياً:

"إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ" (يوسف: 2)

هنا لا عجب ولا عجاب، حيث الله: "ذو العرش المجيد فعّال لما يريد" (البروج: 16). وكذلك من حيث أن: "الله أعلم حيث يجعل رسالته" (الأنعام: 124).

5. فيما أن الحال كما أوضحنا فيما ذكر أعلاه، 1 و2 و3 و4، فإن الأمر واضح كشمس الظهيرة في اليوم الصافي بالنسبة للزوم ترجمة القرآن ترجمة دقيقة نصاً وصيغة لمن لا يجيدون العربية! وتلك الترجمة، كما أعتمد جازماً، هي فرض ضمني في أبعد الأحوال وفي أقربها فرض قطعي صريح على كل عربي مسلم قادر بعلمه أو ماله أو جاهه بل وبكل ما يستطيع من الوسائل المتاحة! وبما أن

المسلمين، خاصة العرب منهم المناطة بهم تلك المسؤولية، كما هو واضح من الآية الثانية في (1) أعلاه، غابوا أو تغيّبوا عن مسؤوليتهم أو أهملوها! ألا يدعون ذلك إلى العجب العجائب؟

6. العجب العجائب فعلاً أن الجيل العربي المسلم الحالي وأمثاله من الأجيال الحديثة التي سبقته، غابت أو هي تغيّبت عن الساحة وتركت الأمر لغيرها من غير العرب الذين ترجموا القرآن المجيد، جزاهم الله خيراً وأثابهم بالحسن، لكن للأسف الشديد جاء عملهم على غرار "الكتاب المقدس" عند المسيحيين! مثلاً قالوا "القرآن المقدس" على غرار "الكتاب المقدس"! القرآن المجيد له سبعة وخمسون من الأسماء العلية الجميلة والدلالات السننية العظيمة، ليس منها "القرآن المقدس"! وأيضاً ترجموا آية بـ "verse"! إن كلمة "آية" تعني: الجملة من القرآن، أو المعجزة، أو الشيء المبهّر الذي لا يكاد له نظير، أو البرهان، أو العلامة! وكلمة "verse" تعني جملة من "الكتاب المقدس"، أو بيتاً من الشعر أو شطراً منه! فكيف يتأتى لعربي مسلم يعلم علم اليقين أن الـ "آية" لا تمت لـ "الكتاب المقدس" بشيء، لا من قريب ولا من بعيد! وكذلك الـ "آية" ليست بشعرو ولا بشطرن منه! فكيف به ينحرف مع التيار ويقول بكلمة "verse" قاصداً معنى "آية"، تاركاً بذلك تلك المعاني الجميلة السامية والمرامي العلية والموحية لكلمة "آية"؟ و"ترجماتهم" جميعاً جاءت بلا تركيز عميق وفهم صحيح لمفردات القرآن واللسان العربي وكل ما يترتب على ذلك كله! وأيضاً دون نقل صائب، بل بإهمال لنصوصه ولصيغته الثابتة، ولكنها حمالة للعديد ولمختلف المعاني على مر العصور وتطور العلوم! إن الجهل بأهمية نقل تلك النصوص وصيغها أو تجاهل ذلك أردى بتلكم "الترجمات" في مهاوي الأخطاء القاتلة والأقوال الفظيعة! فمنها القول بغير عمد ولا سؤ قصد ما لم يقله القرآن، وكذلك حذف كلمات يقولها القرآن، أو تحوير ما يقوله القرآن، وأدهى من ذلك كله، القول بنقيض ما يقوله القرآن! لذلك جاءت تلكم "الترجمات" مفعمة بالأخطاء الجسيمة والشنيعات! مثلاً: الآية 172 من الأعراف: "ألست بربكم، قالوا بلى"! تلكم "الترجمات" تقول: "ألست بربكم، قالوا نعم"! (تستغفر الله عن ذلك الكفر غير المقصود)! وهناك الكثير والكثير في تلكم "الترجمات" من الأخطاء الفادحة، التي لا غير المطلع كأنها من القرآن! أن يستكن لهذا، خصوصاً من قبل العرب المسلمين فعلاً لعجب عجاب!

7. القرآن بنصوصه وصيغته وما يلزم ذلكم تصريحاً وتلميحاً، يرسم صوراً معينة، دقيقة وحمالة لمختلف المعاني والمرامي، وصالحة لكل العصور وتطور العلوم، كما أسلفنا! وهذا من إعجاز القرآن والبرهان أنه كلام الله! الذي يرسمه القرآن بالتص والصيغة تصريحاً وتلميحاً له من المعاني المتعددة ما لا يمكن بل من المستحيل أن تحمله الترجمة بالمعنى! ترجمة القرآن بالمعنى تفقده هذا الرسم الرباني المبين والخاصية للبرهان الإعجازي الرباني الفريد! فبتلكم المسلمات، كيف للعربي المسلم يرضى ويستكن لترجمة القرآن بالمعنى؟ هذا فعلاً عجب عجاب!

8. الجدير بالذكر في صدد ترجمة القرآن إلى أي لغة، الحديث الشريف الصحيح الذي يقول:

"نضر الله امرءً سمع مقالتي فوعاها، ثم حملها كما سمعها، لربما حامل فقه لمن هو أفقه منه."

"فوعاها ثم حملها كما سمعها..." أي فهمها واستوعبها أي حفظها في وعيه أي عقله؛ ثم حملها كما سمعها"، أي بلا زيادة ولا نقص ولا تحوير (أي تغيير) لنصها وصيغتها! في هذا المجال جدير بنا أن نتذكر حديث النوم الذي علمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيك الذي أرسلت"؛ ولما أعاده الصحابي للتأكد من صيغته وحفظه، قال:

"...ورسولك الذي أرسلت"، فصحه المصطفى صلى الله عليه وسلم بأن قال للصحابي:
 "...ونبيك الذي أرسلت"! وهذا حديث صحيح في البخاري برقم 247!
 فالشاهد هنا أن النص والصيغة هما من الأهمية الكبرى للحديث، كما حرص وأكّد عليهما المصطفى
 صلى الله عليه وسلم! وهما للقرآن أهم وأكبر! فلا بد أن نرعو! هذان الحديثان الشريفان ينبغي
 أن يكونا المرتكز الرئيس وحجر الزاوية لترجمة القرآن المجيد ترجمة نصية دقيقة، تلتزم النص
والصيغة للقرآن الكريم، لنقله تصريحا وتلميحا وبجميع اللغات الحية! ذلك لأنه ليس من حق أحد أن
 يختزل أو يزيد أو يحوّر أي جزئية من القرآن المجيد! إن القرآن كامل ومتكامل! صيغه ونصوصه
مقصودة بذاتها ولذاتها! وترجمته بالمعنى والإستكان إلى ذلك في ضوء كل ما ذكر أعلاه فعلا
 لعجب عجاب!

9. على ما يظهر أن هناك خاصية عند كثير من العرب، ألا وهي الأنانية المقيتة، والتي تتجلى في
 شرمظاهرها وهو الحسد والعناد والإستكبار أو كل ذلك بتفاوت، ولولحين! حيث متى تبين الحق،
 فالحق أحق بأن يتبع! غير أن خاصيتهم تلك، في أحد تجلياتها، ألا وهو الحسد، دفعتهم أن قالوا:
 "...لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ" (الزخرف: 31)

فحسدهم دفعهم أن رددوا أن هذا القرآن كان ينبغي أن ينزل على رجل من عظيمي مكة أو الطائف!
 وقد أوغلو في العناد والإستكبار أو كلاهما معاً، ببلوغ قمة العناد والإستكبار، بأن قالوا:

"اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ"
 (الأنفال: 32)

بدلاً من أن يقولوا: (اللهم إن كان هذا هو الحق من عندك فاللهم اهدنا اليه وثبتنا عليه)! أين
 المنطق السليم في قولهم ذاك؟ ولكن، لحسن المآل، وبرحمة وبفضل من رب العباد: كان ذلك
 فعلاً هو الحق من عنده سبحانه وتعالى وقد هداهم اليه وثبتهم عليه، لربما، والله أعلم، لجاء
 المصطفى صلى الله عليه وسلم! يقول الحق سبحانه وتعالى:

"وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ" (الأنفال: 33)

فالمصطفى صلى الله عليه وسلم، رحمة للعالمين!

"وما أرسلناك إلا رحمة للعالمين" (الأنبياء: 107)!

فكم كان المصطفى صلى الله عليه وسلم رحيماً بالعرب بل بالناس أجمعين، فالحمد لله رب
 العلمين! فتلك الخاصية وتجلياتها تعتّر ولو إلى حين، لكنها تصير جفاء كجفاء السيل، وما لا يبقى
 ظاهر أما ينفع الناس! اللهم إنا نعوذ بك من حسد الحاسدين ومن كل تجلياتهم وشرورهم إنك سميع
 مجيب! أن الأنانية بجميع تجلياتها من حسد وعناد وإستكبار يجب أن لا تكون عند المسلمين، ولكن
 حيث أنها واقع لملوس مقيت ومحسوس فأمر غريب ومكروه بل لعجب عجاب!

10. إن ترجمة القرآن المجيد بالمعنى تهمل نقل نصوصه وصيغه وما تحمله من المعاني الظاهرة
والخفية، حتماً مخلّة به! فكيف يتأتى للترجمة بالمعنى نقل التصريح والتلميح منه؟ كذلك إن
الترجمة بالمعنى تصادم وتخالف الحديثين الصحيحين المذكورين آنفاً في 8 أعلاه! والعرب
 المسلمون الذين يرضون ويستكنون لترجمة القرآن بالمعنى أمرهم فعلا عجب عجاب!

11. هناك معضلة بل معضلات كبرى وترجمة القرآن إلى الإنكليزية، أو أي لغة أخرى، ألا وهي شح المفردات أو عدم وجودها أصلاً في اللغة المترجم إليها بالنسبة لمفردات القرآن وفرة ودقة، فضلاً أنها غنية وصفاً وتحديدًا لرسم صورة المعاني ومراميها نصاً وتلميحاً! هنا لا بد من الكدّ والاجتهاد والصبر والإبداع كأكلنزة الكلمة! أي أن تكتب الكلمة بالأحرف الإنكليزية وبين قوسين يشرح المعنى! مثلاً كلمة "بعل" لا توجد كلمة توازيها بالإنكليزية! وعليه -لـ⁴² "بعل" = السيد\المالك-\(الزوج) ba'al=(master/owner/husband)! كذلك مثلاً لا تستطيع أن تقول مباشرة: صدق أو أحسن أو صبر أو استغفر، فلا بد من المداورة! المداورة أن تقول: الذي قال الصدق، أو الذي أحسن، أو الذي مارس الصبر، أو الذي طلب الغفران! اللغة الإنكليزية فقيرة جداً في مفرداتها، بالنسبة للعربية، وعليه دقة التصوير بالكلمة يكون في غاية الصعوبة، وهذا على نقيض العربية التي تتفاهم مفرداتها وتتعاظم معاني تلك المفردات، وعليه دقة التصوير بالكلمة يكون سهل المأل، خصوصاً عند من آتاه الله قوة البيان! والقرآن بالكلمة يرسم أدق وأجمل الصور لما يراد نقله، تصريحاً وتلميحاً! إن معضلات الترجمة لمن أكبر الإشكالات، لكن بالاجتهاد والإبداع تحل كل تلك المعضلات! أن الجهل بهذا الأمر أو تجاهله فعلاً لعجب عجاب!

12. الكلمة (أو الحرف) بالنسبة للعربية، علماً أنها كثيراً ما تشارك أخواتها في المعاني العديدة، لكنّها هي وحدها ولا سواها التي ترسم وتؤدي المعنى والمرمى لما يراد. فمثلاً:

- أ. غاب = لم ير بالعين السوئية لأي سبب!
- ب. إختفى = لم ير بالعين السوئية من حيث أنّه لا يعرف مكانه!
- ج. توارى = غاب إلى الخلف عن حياء أو خجل!
- د. خنس = غاب عن دلة و هوان!
- هـ. غرّب = غاب في مكان بعيد!
- ز. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام!
- ح. أفلّ = غاب لمعانه أو غابت شهرته أو شأنه!

وعليه فالكلمات (أو الأحرف) من الجملة هي بمثابة عناصر اللوحة الفنية العجيبة المعجبة في إطار جميل! فلو استبدلت كلمة أو حرفاً بـ "مرادف" فلاحدثت خدشاً بليغاً في أحسن الأحوال، و الحقيقة أنك لربّما غيرت المبني وطبعاً المعنى و المرمى لما يراد! فالحذر الحذر في هذا الصدد! لذلك فإن ترجمة القرآن بـ "المعنى" مرة أخرى أقول: "ليست لا تصلح بل ينبغي أن لا تكون أبداً؛ ومجاراتها أو الصمت بشأنها بالنسبة للعرب المسلمين فعلاً لعجب عجاب!

13. الآن وبعد عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقني الله لتحقيق الترجمة النصية المنشودة، أي الدقيقة نصاً وصيغة، أحمدّه وأشكره على ذلك! استغرق كل ذلك حوالي سبعة من السنين؛ تخلل ذلك اتصالات شخصية بالهاتف وبغيره لجمع غير من الأساتذة "المختصين" في أماكن عدة من هذا البلد والعالم، بما في ذلك الكثير من المراكز الإسلامية في الولايات المتحدة الأمريكية وأوروبا! أن الحماس والوعود بـ "المساهمة" في هذا العمل المجيد الذي أبداه الكثير والكثير ممن

⁴² At time the word "ba'al" could mean a worshipped idol! وأحياناً كلمة بعل تعني صنماً يعبد

بحثت الموضوع معه\معهم ليتلج الفؤاد؛ غير أن التحقيق الواقعي لتلكم الوعود، حتى الآن كان ولا يزال خيبة أمل كبرى! أليس ذلك فعلاً عجب عجاب!

14. وبهذا فإتني، مرة أخرى، أجدد الكرة بل الكرات، ومطلبي لكل من لديه العلم والمقدرة بنفسه أو بمعرفته لغيره، أن يهب لمراجعة هذه الترجمة لإثرائها صحة ودقة، قدر الإمكان، وأنا على أتم الإستعداد بأن أدعوله بخالص الدعاء وبتعويض جهده ووقته بجزيل من المال حسبما يرى هو، إلى عشرة آلاف دولار أمريكي (سبعة وثلاثين ألف وخمسمائة من الريالات السعودية) للساعة الواحدة من وقته، شريطة أن عمله يثري هذه الترجمة صحة ودقة، على أسس وبراهين علمية، وليس من باب وجهات النظر!

15. إن هذه الترجمة (بأحدث تنقيحاتها 4.5) تحافظ على نصوص وصيغ القرآن السرمدية الصحة وتحاكيا أمانة ودقة، توافقاً وحیطة! فلا زيادة ولا إنقاص ولا تحوير لأي كلمة أو جملة في القرآن المجيد، فالحمد لله على ذلكم كله! نعم هذه الترجمة الجديدة للقرآن المجيد إلى اللغة الإنكليزية هي حقاً، قطعاً وبلا جدال، تاريخية، وفريدة من نوعها، إذ لم يسبق لها مثيل أبداً، حيث أنها تختلف عن سواها جملة وتفصيلاً! أرجو الله أن يجعلها أسوة لغيرها لمختلف اللغات!

16. لقد آن أو أن هذه الترجمة منذ أمد بعيد، لكن شاء الله أن لا تتم حتى الآن، و لكثها تمت والحمد لله وله الشكر والمثمة، للنشروالانتشار بإذنه سبحانه و تعالى! وحيث أن القرآن الكريم انبثق أولاً من بلد مهبط الوحي، فإني أرجو إن شاء الله أن يتم نشروانتشار هذه الترجمة أولاً من بلد مهبط الوحي والقرآن وفي أقرب وقت! وحيث أن هذه الترجمة فريدة والأولى من نوعها ومن عمل رجل وفقه الله وأتمها من بلد مهبط الوحي والقرآن ولغته لغة القرآن، فإني أدعو الله أن يتقبلها ويسرلها القبول والإستحسان عند أكثر الناس، وينفع بها الإسلام والمسلمين، بل الناس أجمعين، إن شاء الله، ويحقق كل الأرجية بخصوصها، بما في ذلك نشروانتشار أحدث تنقيحاتها، ألا وهو التنقيح 4.6.2، كما أسلفنا، أيضاً من بلد مهبط الوحي والقرآن، وعلى الله التكلان، إنه سميع مجيب!

17. وأخيراً أرجو من الله ثم ممن يستطيع أن يساهم بشكل أو بآخر في نشرو توزيع هذه الترجمة أن يسارع مساهماً في هذا الخير، خدمة لكتاب الله و خدمة للإسلام والمسلمين بل العالمين أجمعين، بإذنه تعالى، والساعي في الخير كفاعله، كما هو معلوم لدى أكثر الناس! فهبوا أيها الناس هبوا للسعي في هذا العمل المجيد لعلكم تفلحون ولكتاب ربكم تخدمون وتساهمون! و فقنا الله جميعاً لما فيه خير الأسلام والمسلمين، بل العالمين أجمعين، وإعلاء كلمة الحق، وعلى رأس ذلك نشروانتشار كتابه المجيد بكل اللغات وبترجمات دقيقة وصحيحة، لنصوصه وصيغته، وما ترمي إليه تلكم النصوص والصيغ، نصاً وتلميحا! والسلام عليكم ورحمة الله وبركاته.

المترجم

عبد العزيز بن فهد المبارك
تم بفضل الله وهدايته
فالحمد والشكر له.

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التي تربط الموقع الذي فيه سورة الفاتحة وسورة البقرة كجنتين من "الترجمة النصية للقرآن المجيد"! ومن أهم الأمور في هذا الصدد قراءة المقدمة = *The Introduction* والتوطئة = *The Prelude*، إذ بدون هذه القراءة المقترحة فإنّ القراءة المباشرة، سيكون القارئ غير مهياً للتبئة الضرورية، أي التي لا بد منها أولاً! في الـ *Prelude* ستجد قاموس ترميز الجنس والضمائر، الفريد من نوعه والضروري لترجمة القرآن!

إن كنت تستطيع أن تقرأ الـ "نداء" الذي يظهر إلى أقصى اليمين في الموقع الإلكتروني، فاضغط عليه وتصفحه، فإن فيه فوائد جمة بالنسبة لترجمة القرآن المجيد وما يلزم في هذا الصدد!

وشكراً، والسلام عليكم ورحمة الله وبركاته.